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MEMOIR OF MR. TIMOTHY DURRANT.

DEATH deprives us of the company and conversation of our Christian friends, yet it cannot erase from our recollection their living example, or their salutary instruction. It was a saying of Cicero, "that the life of the dead lies in the memory of the living;" implying, perhaps, that they seem to live again, when in our imagination we see their countenances, hear their voices, and behold their actions. Delusive as this imagination is, we almost think it a reality, and fancy that we actually converse with the beloved objects, until some incident breaks the reverie. Then we keenly feel that the dead can come no more to us, but that we must go to them, and that, so far as they are concerned, we must bear our sorrows and our cares alone. We then more deeply feel our own mortality, and the necessity of seeking those things which are above, where Christ sitteth at the right hand of God. Thus the memory of the just is blessed, and their names are indelibly engraven upon our hearts.

Mr. Timothy Durrant, the subject of this short account, was born in the village of Yoxham, in the county of Norfolk, but neither the day nor the year of his birth can now be ascertained. He was blessed with a pious mother, who, like some other mothers, whose names have been embalmed as with fragrant odours in the minds of their children, taught him in early youth the principles of the Chris-

tian religion, by methods the most familiar.

For this purpose she would take him with her into the fields, and when thus withdrawn from the company of the idle and dissolute, to which he would otherwise have been exposed, she used to sit with him under a tree, or on a bank, to impart her instructions, and to answer those questions which he would occasionally propose. In this way she taught him to repeat many hymns, and imbued his mind with religious sentiments, which to the latest period he reflected upon with delight. When at any time this maternal solicitude was the subject of his conversation, his heart was dissolved with grateful affection to God, whose goodness provided him such a mother. Were pious mothers in general to adopt some such method with their children, their labours might in many instances be crowned with equal success. The mind of our young friend became effectually impressed with divine subjects, as supposed by his friends, at about the age of thirteen. The writer of this article has heard him relate the trouble and distress he then experienced; how he used to walk in the fields and lanes near to his father's house, lamenting his lost state as a sinner before God, and earnestly crying to him for that mercy which he feared he should never enjoy. There was then living near to him a Mr. John Glover, one of the excellent of the earth, to whom he related his views and his feelings. This good man knew

how to administer relief to his wounded spirit, and to direct him to the Lamb of God, who taketh away the sin of the world. The Lord had given to Mr. Glover the tongue of the learned, that he might know how to speak a seasonable word to the weary, and to exhort sinners to repent and turn to God. The endeavours of this worthy man to spread the knowledge of God as revealed in his word, had by this time been so blessed, that others as well as young Durrant began to seek the Lord. The poor people in the neighbourhood used to assemble together at each other's houses, for reading the Scriptures and prayer, when Mr. Glover made remarks to them upon the importance of religion. After these meetings had been continued for some time, there was great inquiry among the people concerning the way of salvation. "The wilderness and the solitary place were glad for them, and the desert rejoiced and blossomed as the rose." And although it is now sixty years ago, that rose has not faded, nor has that gladness ceased.

The Rev. Mr. John Carter, Independent minister, succeeded to the labours of Mr. Glover, for whom a meeting house was built in the parish of Mattishall, adjoining to that of Yaxham. Mr. Carter was a learned and useful minister of Christ. It would now be easy to enumerate several meeting houses, within the distance of a few miles, the origin of which might be traced to that at Mattishall. The remarks Mr. Glover made in these social meetings, and his conversation, together with that of another person, were useful to the conversion and establishment of our friend. No sooner had he attained to some degree of happiness in the Lord, than he was called to endure per-

secution for his sake; yet he was not thereby overcome, but steadily pursued that object by which his youthful mind was attracted. He now esteemed religion as of the utmost importance, and although, being so very young, he could understand but little, comparatively, of its true nature, yet he felt its power sufficient to support him, notwithstanding the persecution he endured came chiefly from one who should have acted in a different manner towards him. As his mind became more enlarged on divine subjects, and his thoughts of eternal realities were deepened, he began to think anxiously of those around him, who were still without God and without hope in the world. He desired to communicate to them the knowledge of what he himself had experienced, and he was encouraged by his friends to give a word of exhortation to the congregations with which he assembled. These services proved acceptable, and it being thought that he was designed for usefulness in the church of God, he was recommended to some persons in the late Countess of Huntingdon's Connexion, and shortly afterwards was admitted as a student in the college her Ladyship had established at Trevecca.

But Mr. Durrant was one of those young men who, if allowed to do their best without the pruning and polishing of a college, may be acceptable to a plain congregation, but who have neither genius nor taste for what is intellectual. His mind was of the rural order, formed for agricultural, and not for classical pursuits. Therefore, after he had been at college a short time, it was judged proper that he should return home, and employ himself in those things for which it seemed nature had prepared him. This is an excellent example to the

heads of colleges and seminaries for young men designed for the Christian ministry, and worthy to be followed by those who occupy such responsible stations in every denomination of Christians.

After Mr. Durrant returned from college, Providence fixed his abode at Saxlingham, a village about eight miles from the city of Norwich. Here he soon began to instruct his neighbours in the way of salvation. He could make but small progress in learning either Greek or Latin, but he could preach to sinners of what he had tasted and felt of divine things, without the knowledge of either. We think highly of learning, and recommend it to those who wish to become Christian ministers, but we rejoice that it is not essential to that character. Mr. Durrant's ministry at Saxlingham was instrumental in collecting together a people, among whom, and their successors, the worship of God has been carried on to the present time. In this circumstance we seem to be supplied with a reason why he must leave the college at Trevecca, and become a farmer. God could have done his own work without *his* instrumentality, but he chose to confer this honour upon one who, if incapable of learned pursuits, could serve his cause without their aid. While Mr. Durrant lived at this village, he used occasionally to hear the Rev. Mr. David, predecessor to our friend, the Rev. Mr. Joseph Kinghorn, of Norwich. Under his ministry he became a Baptist, and was, with three others, one of whom was his only brother, baptized by Mr. David, Oct. 31, 1779.

On the 15th of the same month, 1781, he married Miss Elizabeth Mitchell, a member of the same church with himself. This object of his choice proved a blessing to him; her prudent management of

domestic affairs greatly assisted him in temporal things, and her advice on spiritual subjects rendered her an helpmeet for him. After he had lived at Saxlingham for some years, he removed to the neighbourhood of Lynn. At that time the late Mr. William Richards was pastor of the Baptist church in that town. Here Mr. Durrant soon began to assist Mr. Richards in the ministry of the Gospel, and for nearly four years he was his coadjutor. When Mr. R. discontinued his connection with that church,—Mr. Durrant became its sole pastor: this office he filled for nearly twelve years, and although the work of the Lord did not prosper in his hand as he desired, he was not without instances of the blessing of God upon his labours. He lived several miles from Lynn, yet his punctuality in attending public worship was highly worthy of imitation. He would go through the most severe weather, and esteem it a great mercy that he was taught to delight in the courts of the Lord, and inclined to attend those courts, notwithstanding the difficulties of the way. Here he found rest from the toils of his week-day employment, and his spirit was refreshed by the presence and blessing of God.—His conduct in divine worship evinced that he realized the power and greatness of its object, and that he considered it a mercy and privilege to be permitted to approach his throne. Nor was his conduct in his own house less worthy of imitation than that in the house of God. He exercised the authority with which he was therein invested, not as with a rod of iron, but with the sceptre of gentleness and peace. While he laboured diligently on the week day, and went to Lynn to preach on the Lord's day, he was exercised with

a great trial. God had given him four children, two sons and two daughters; the younger of whom, a peculiarly interesting young woman, was removed by death. This stroke was deeply felt, but meekly submitted to, both by him and his partner. The assurances their daughter gave of her possession of true piety, and the cheerful manner in which she left this world, alleviated their grief, and enabled them to kiss the rod that smote them.

About fourteen years before his death, Mr. Durrant returned to reside in his native village. Here he occupied his farm, and frequently preached to congregations in the neighbourhood, whose ministers were occasionally from home. But his friends at Lynn were still dear to him, he felt much interested in the prosperity of the cause of God among them, and rendered them all the assistance his distance from them, and other circumstances, would admit. He participated in their joys and sorrows; his concern for their spiritual interests induced him not only to lift up his heart to God for them in earnest prayer, but also to assist them in their pecuniary affairs. At this period, both he and Mrs. Durrant usually sat down to the Lord's supper with the Particular Baptist church at East Dereham, on which occasions he frequently took part of the service, and addressed the church and the spectators of the ordinance, on the sorrows and death of the Lord Jesus Christ, with propriety and effect. He was now advancing in years, yet his active mind could not be satisfied with preaching only now and then. He opened a private house for this purpose; and as it was situated at a considerable distance from any other means of grace, these were

numerously attended. He also fitted up a place of worship on his own premises, in which he used to preach one part of the Lord's day, and go to the private house on another. Thus he continued to labour, till years and growing infirmities obliged him to desist; but even then he would engage others to supply his lack of service, and always spoke with peculiar pleasure of the congregations that attended at these places.

He was now exercised with another trial: his youngest son, after having met with heavy losses in business, was called away by death. To this affliction he submitted, as one who knew that "man is born to trouble, as the sparks fly upwards." Mr. Durrant never wished to make a party to himself; his mind was too expansive and benevolent to indulge that sordid selfishness, which is too apparent in some characters. The generous feelings of his heart caused him to take great pleasure in the prosperity of the church with which he communed; always being pleased when he could render it any service, but especially when he could introduce some of those amongst whom he laboured as candidates for Christian baptism and church-membership. By these means he greatly endeared himself to a considerable circle of friends, who held him in esteem and veneration.

His last affliction was long and trying; for three years it was the pleasure of God to exercise his faith and his patience with his increasing debility: fourteen months he was confined to his chamber, and for some weeks entirely to his bed. His faith and patience were well supported all this time; he enjoyed much comfort from the truths he had preached to others, the influence of which he had ex-

perienced for so many years. He was never heard in this long affliction to utter one murmuring word, but frequently acknowledged the goodness of God towards him, and often said that *He* had done all things well. His hope of eternal felicity was strong and lively; at times it was full of glory, when he would express himself in terms of deep humiliation and self-abasement, at the view of his utter unworthiness of such distinguished mercy. When a friend inquired of him the state of his mind, he replied, "O, I live by faith on the Son of God, and what more can a sinner like me desire?" Near to the close of his life he was again asked of the state of his mind, to which he answered, with a smile, "I am going home—going home—going home." Thus he closed his eyes in death, Nov. 14, 1827.

From reading this short account of our late friend, who is there but must say, "Let me die the death of the righteous, and let my last end be like his."

In the character of this good man there were several traits worthy of distinct notice. He was greatly disinterested in the cause of God. He never, so far as the writer's knowledge extends, took any thing for preaching: raised by Providence above circumstances of necessity, he found his reward in his work. It was a luxury to him to do good. He loved God and his fellow men, and he sought the glory of the one, and the good of the other. Few men ever laboured more freely and more cheerfully in the cause of God, than did the late Mr. Timothy Durrant. The love of Christ constrained him.

His mind was habitually grateful. He often expressed himself in terms of thankfulness for the bounties of Providence; nor was this with him a mere matter of

course, but evidently accompanied with feelings of devotion. He was diligent in business, and fervent in spirit. In his dress he was plain, and frugal in his habits of living; yet he was very far from imagining that by these things he could establish a claim to the blessings of Providence; he viewed every good thing as the gift of God, and enjoyed Him in his gifts.

He was accessible to the meanest person who could speak of the work of God upon his mind. The rich or the poor, the aged or the young, were all objects of his delight, if they loved the Saviour; he that did the will of his heavenly Father was esteemed by him as a friend and a brother, whatever might be his condition in life, or the peculiar sentiments of his creed. The poor of Christ's flock often enjoyed both a temporal and spiritual repast under his roof.

His preaching was plain. His mind was neither elegant nor strong; he displayed but little genius in the composition of his sermons, or taste in the style of them; but he had a good portion of that valuable commodity, *common sense*. This, with his long and intimate acquaintance with the sacred oracles, and his deep experience of the importance of religion, enabled him to preach with freedom and pathos. Every body who heard him must be convinced that he was in earnest—that he believed, and therefore spake.

In sentiment, Mr. Durrant was a Calvinistic Baptist; at an equal remove from that view of divine truth which annihilates moral obligation, and from that which ascribes salvation to the self-determining power of the human will. Having imbibed scriptural views of believers' baptism at rather an early period of his life, he retained them with firmness to the end of

his days. He gloried not in names, nor wished to be called by that of any man; the brightness and the ineffable lustre he saw in the Saviour, threw every other object into the shade. In that worthy name he rejoiced, and in that only.

Mr. Durrant had failings. His disposition was naturally good, but his temper was hasty, and he sometimes discovered much warmth of feeling. His resentments were sufficiently strong, and continued as long as necessity required. He would also frequently address persons in so jocose a manner, that those who did not know him, would be ready to imagine that he was light and vain; but there was so much sterling worth, and such a savour of piety about him, that his blemishes were lost sight of in the general excellence of his character. When the principles of infidelity are compared with those of the Gospel, how meagre they seem; those principles, when brought to their highest effect, afford no such comfort in reference to the dead, nor consolation for the support of the living. Deism is a system of doubt and uncertainty; it leaves its votaries to grope in the dark through the troubles of life, and in the afflictions of death. It is the love of God in Christ Jesus by which men are raised from the moral degradation induced by the fall of our first parents, and are made holy and happy. This love, shed abroad in the heart by the Holy Spirit, leads to repentance towards God, and faith in our Lord Jesus Christ; to the renunciation of the sinful maxims of this present evil world, and imparts to its professors the hope of immortality and eternal life. May this hope be enjoyed by the aged widow and the two surviving children of our dear friend! Amen.

Bluntisham.

S. G.

THE WANDERING MINSTRELS.

By the Rev. F. A. Cox, LL.D.

(From the *Amulet* for 1829.)

A REVERSE of fortune, the particulars of which it is not necessary to detail, reduced the parents of the two individuals of whom we are about to furnish a brief account, from comparative affluence to real poverty and an early tomb. Their orphan children were consequently cast upon the wide world, ere the first seeds of a poor education had germinated in the mind, and under circumstances which inevitably associated them with very inferior society. Riccolto and Annetto (such were their names respectively), after having spent the period of childhood in their native place, in the immediate vicinity of Rome, acquired the musical skill, and finally adopted the vagrant habits of the wandering minstrels of Italy. Before, however, relating their adventures, it may be proper to advert to their profession; for such was formerly the high-sounding term applied to the subject.

During the middle ages, minstrelsy was in repute among all classes of the community; and it was well adapted to the romantic character and general habits of those times. Scarcely any country was to be found where this practice was not encouraged, and where it did not become both the means of advancing literature, and the instrument of political changes. At festivals, in abbeys, in great halls, and even in kings' palaces, minstrels were constantly present, for the purpose of celebrating heroic deeds, soothing by their wild airs the mournful heart, or inspiring with fresh hilarity the joyous one. As it was their business to operate on human passions, and to serve as the incidental—often unsuspected medium of intercourse between persons severed from each other by unpropitious circumstances; or to

recount the feats of individual prowess, and of public warfare; it may easily be imagined that while they entertained or instructed others, they did not fail to enrich themselves. So well practised, indeed, were they in this art of self-advancement, that it was not unusual, at the period in question, to see the minstrel with his silver harp, and with his gold chains and rings of jewellery, sharing the best entertainment at the blazing hearth of our forefathers. Those who were not of the first class of eminence, and, therefore, unpatronized by the great, obtained subsistence by wandering from town to town, and village to village, to repeat the compositions of others, in the form of songs, ballads, and short stories of mingled fact and fiction. After the fourteenth century this profession declined in importance, till it was totally disregarded, and at length, in England, absolutely proscribed. The general diffusion of knowledge has been unfavourable to this irregular kind of profession; but the universal love of entertainment, a certain indefinable attachment to the practices of antiquity, and especially the melodies of the Italian language, have contributed to perpetuate it, though in the humbler form, to modern times.

At the commencement of the French Revolution, when massacres and proscriptions were the order of the day,—when nothing was sacred, and no one safe,—our minstrels crossed the Alps into France, and wandered along, in the imagined security of their lowliness and poverty, to the city of Lyons, which was at that period the abode of frenzy and anarchy. The slightest indiscretion, the most innocent conversation, even an ignorant omission of what had been proscribed, was sufficient to expose to the utmost danger before the

tribunals of the day. Poor Riccolto, in spite of his foreign extraction, of his language, of his profession, of his sister's agony and his own tears, having been first inserted in the *Register*, (a book of an enormous size, and filled in every page with accusations and maledictions,) was dragged to the Hotel de Ville, to make his appearance before the Provisional Commission. His crime was that of *wearing a hat without a cockade!*

On the day of his examination there were two or three accompanying prisoners, whom it may be worth while to notice, in order to show the spirit of those tribunals, and of the times. The courageous reply of one of them, the Curé of Amplepuy, was remarkable. "Do you believe in a Hell?" was the question? "How," said he, "could I entertain any doubt of it, when I see what is passing here? Had I been incredulous before, when I came here I must necessarily have been convinced." Another alleged culprit, Mary Adrian, a girl of sixteen, clothing herself in a man's dress, performed, during the siege of the place, the dangerous and laborious service of an artilleryman. She was asked, "How came you to brave the danger, and fire the cannons against your country?" "On the contrary," she replied; "it was to defend, and to save it from oppression." Another lass, of a pleasing appearance, like our minstrel did not, or would not, wear a cockade. She was asked the reason. "It is not the cockade itself," said she, "that I dislike; but as *you* wear it, to me it seems the signal of crimes." Lafayette gave a sign to the turnkey, who was placed behind her, to fix a cockade on her bonnet—"Go away," said he; "while you wear this you will be safe." The girl, with great coolness, immediately

took it off, and addressed these few words in a dignified tone to the judges: "I return it to you;" and she instantly left the room and went to execution. At the same moment Riccolto was brought forward; but the same crime having been imputed to him, and the previous scene having produced great excitement, a nod from the presiding judge was, as in many other cases, a sufficient condemnation; and the turnkey, striking him upon the shoulder in the usual form, exclaimed, "Follow me!"

He then proceeded with his prisoner in silence along a little winding staircase, which led under the portico of the Hotel de Ville, through the arches which support the grand court, into the vaults below. At the first resting-place there was an open railing for a fence, where relatives and friends were continually seen full of alarming expectation, and making anxious inquiries. Here Riccolto had a momentary glance of his distracted sister, who, in utter disregard of every observer, and of the whole universe, addressed, upon her knees, a fervent prayer to the Author of life and death, entreating him to bestow the former, and avert the latter from her suffering brother. The inexorable man of office led him to the condemned cell, which exhibited a melancholy and terrific scene. There death presented itself in a thousand forms: nothing was seen but his image; nothing read but the decisions which rendered his approach certain; nothing written on the walls but imprecations, prayers, and tender adieus. In one obscure corner were traceable the following words: "In one hundred and thirty minutes I shall exist no more. I shall have seen death. Blessed event! Will it not bring me to rest?"—Another melancholy inscription to

this effect, was just perceptible: "I am calm in my last hour. I thank thee for it, Supreme Author of life and death! I am perfectly well. I go. In one hour I shall be motionless, and my body cold as ice. My head, now full of thought, will be thrown into the pit! The blood, which now warms my veins, will dye the ground. What, then, is life? What is death? I have only to wait a moment to know."—Near the door was written in pencil, "Cruel judges! you deceive yourselves in thinking to punish me. The end of my days is the end of my sorrows, and ye are my truest friends!"

Common misery and genuine sympathy formed a bond of union in this dreary abode. As soon as the officer had left Riccolto for execution, with a crowd of other condemned persons, they pressed around him with the faint hope of imparting some consolation.—"Come," said they, "come and take some supper with us: this is the last inn of life, and our journey is just ended!" Riccolto partook of the supper, such as it was, and retired to the darkest recess he could find, where, covering himself with the straw, exhausted nature at length lost in sleep the recollection of the sentence he was condemned to undergo. The morning brought with it the hour of execution. The prisoners were bound and led forth; but Riccolto was unperceived, forgotten, and left asleep in his melancholy nook. The confusion, the bustle, the number, will account for this curious oversight.

Among the victims of this fatal morning was a member of the municipality of Mornand, of the name of Laurenson. This person bore so striking a resemblance to poor Riccolto, that, looking at him as he was hurried by the grating,

through her tear-streaming eyes, Annetto mistook his identity, and instantly followed, in agony, the gloomy train. Laurenson had received an energetic appeal on his behalf from the inhabitants of his commune; but as he had been assured of a release, he deemed it unnecessary to present that important document to the judges, and put the appeal into his pocket. Now, however, contrary to his just and joyous anticipations, he was cruelly bound, and marched forward to the guillotine. Palpitating with terror, and doubting whether he was really going to suffer, or whether it was only a frightful dream, he perceived that his appeal fell out of his pocket. A gendarme immediately picked it up. "Oh!" said the condemned man, "if the judges could but read it, I should not suffer; but, alas! I cannot convey it." The brave soldier quitted his ranks, broke through the crowd, ascended to the tribunal, presented the appeal, and obtained the authority to bring back the prisoner to the common hall. There was yet time; a minute remained for Laurenson to live. Forty persons were at this time led to the guillotine, and the name of Laurenson had, by a singular casualty, or rather providence, been inserted last in the fatal roll. Already thirty-nine had fallen; already was he, the last prisoner, bound to the fatal engine; when the gendarme rushed to the spot with breathless eagerness, vociferating, "Stop!" He presented the order, and the prisoner was released: but he had become motionless with terror. It was believed he had actually expired; but life being at length restored, it was found to be worse than death, for reason was irrevocably gone. The poor sister of Riccolto fainted at the same moment, supposing that he, whom

she had mistaken for her brother, had really undergone this sanguinary execution. Upon her recovery, as she was unable to obtain, and, in fact, discouraged from seeking any tidings of her brother, she fled from the dreadful spot for ever!

We must now return to the dungeon, where he continued actually incarcerated. Upon waking from his long sleep of so many hours, he was overwhelmed with astonishment at his solitude; but resigning himself to the mysterious circumstance, the day passed on in darkness, and silence, and despair. The next was a Decade; no one was then judged, no one condemned, no one immured in the prison. The day following happened to be still a holiday, both for the judges and the executioner; while Riccolto, entirely forgotten, would have perished with hunger, had he not found some remnants of food which had been left behind by the former occupants of this dreary habitation. On the fourth day, the jailor brought another victim of revolutionary vengeance to this melancholy cell, when he was startled at the sight of a man. "Whence do you come?" exclaimed he, in the utmost agitation and alarm. "*I have never gone out from this place,*" replied Riccolto, in a faint voice; doubtless the companions of my misery have been led to execution. I was asleep; I heard nothing; they forgot to call me to follow them: it is my misfortune; I wish to live no longer; *but this misfortune may, probably, be retrieved to-day, since I see you.*" The jailor instantly went up to the tribunal, and related the story. Riccolto was called and examined; his evidence was believed; and the singularity of his case induced even these infuriated monsters to set him at liberty.

The poor minstrel, restored to

an almost unwelcome life, availed himself of an opportunity of flying from the scene of horror and of danger, by hastily repairing on board a small boat, frail, and roughly made, such as is now often constructed at Lyons for the purpose of descending the rapid stream of the Rhone to Avignon—a voyage most agreeable to those whose minds are sufficiently tranquil to contemplate the picturesque scenes which continually present themselves on either bank; but with what feelings now undertaken by Riccolto is better imagined than described. He repeatedly played and sung to his companions, some of whom had drank deep of the cup of woe in that period of national calamity and distraction, a few irregular stanzas, of which the following may be taken as a translation. They were a plaintive expression of the secret sorrow of his heart.

Rapidly and mournfully,
Glides the stream of life away.
O my harp! to-day—to-morrow,
Give the deep-toned notes of sorrow;
As a boon, a boon I crave,
The lowly, lonely, loathsome grave.
'Twill be a rest, a rest I ween,
From this world's dark and troubled scene.

Let the current glide away,
Rapidly and mournfully,
Into eternity.

Yet on the dark, dark stream,
There is a transient gleam:
Ah! is it the sparkle of hope I see?
Or is it the lightning glare of destiny?
Is it a reflection bright
From the blessed realms of light?
Or is it the flash of the vengeful sword,
Drawn at the Almighty word?

O my harp! to day—to-morrow,
Give the deep-toned notes of sorrow;
Bid the stream of life away,
Rapidly and mournfully,
Into eternity!

While Riccolto was thus descending “the rapid Rhone,” his sister had taken a different direc-

tion, pursuing her mournful and solitary way towards Grenoble and the Alps. Her only resource was the employment of her skill in that pleasing art to which she had addicted herself. In this manner she picked up a precarious subsistence during several years; wandering from cottage to cottage, and from village to village; often inspiring hilarity in which she could not participate, and sometimes diffusing a personal influence, of which her native modesty rendered her unconscious.

A circumstance, however, at length occurred, which became the means of transplanting the lily from the lowly vale of obscurity and want, to the garden of village notoriety and moderate competence. A little rural festival was held in one of the districts of the Piedmontese valleys, whither she had wandered, to which a great number of the very limited population had resorted from those humble cottages which are scattered here and there over the declivities of the mountains, as on the sides of a vast amphitheatre. Amongst others, our minstrel was attracted to the spot, happy in an occasion of obtaining a few sous in exchange for her simple melodies. The lord of the feast, who was the inhabitant of a pretty, though not magnificent edifice, and the owner of a small domain of cultivated vines, was attracted no less by the performer than the performance; and beheld, through all the disguise of poverty, a certain indescribable superiority of manner, which led him to conjecture other exalted qualities. He intimated his desire to become more familiar with the songs and melodies that were to him the best amusement on this festive occasion, and did not hesitate, therefore, to express a wish for the repetition of them at his own dwelling on the

following day. It was then his first impressions were confirmed, which ultimately led to her exaltation to the rank of his companion for life. She who had borne adversity well, was not wholly unprepared for the proper enjoyment and use of sudden prosperity; till at length, in the maturity of the noblest principles, she eminently adorned her comparatively elevated sphere.

Madame Froissart (for such was the new name she had acquired with her new station) failed not to conciliate the universal esteem of her neighbours and dependants. It was to her a source of pure and perpetual gratification to visit the humble cottages of the district; to associate with their lowly tenants during their labours in the vineyards, where she would often recount the sorrowful adventures of her own wandering life; and to alleviate the sufferings of the wretched, by charitable distributions. As years rolled on, an infant family engaged her domestic solicitude; to whom she imparted, as she had now received, the best principles. Her husband was a descendant of one of the persecuted inhabitants of the valleys, and her mind had been gradually led to feel the life-inspiring influence of genuine religion. The prejudices of early life had, indeed, taken a deep root, but had been gradually eradicated; the extreme darkness of her mind had been effectually dissipated, though slowly, by the light of revelation. Mons. Froissart had himself become greatly influenced by a translation of the writings of some eminent divines, which the assiduity of British benevolence and piety had sent, with the Scriptures, into these Alpine recesses; and, already prepared by adversity for the impressions of religion, she read attentively, and

at length imbibed entirely, the truth and the spirit of the heavenly records. It became one of her first cares to impart the same instruction to her rising family, and then to diffuse it among the poor population of her vicinity.

About this period the attention of several foreign countries, particularly of England, had been awakened to the necessities of these descendants of the Waldenses; and as the restoration of peace in Europe had facilitated their means of communication, various benevolent plans were put into execution for their benefit. The schools of the district were encouraged by pecuniary aid, and new ones established. Of these, Madame Froissart undertook the general superintendence; and the pious traveller, who turned aside from the great road of Italy and France to visit these solitudes of Nature, had soon the satisfaction of discovering several rural institutions for the education of the poor, distributed like so many nests for the nurture of unfledged intelligence, amidst embowering shades, and on the Alpine declivities. Her own improvement corresponded with her opportunities; and her natural sympathies with children in humbler life, intermingling with her religious feelings, gave a certain vigour and zest, as well as perpetuity, to her important efforts.

In the course of a few years, however, Monsieur Froissart saw, with the deepest concern, the health of his excellent companion visibly decline; till the cold and damp of one of the schools, which she persisted in attending during the most inclement season that had been known even in that climate, produced a rapid consumption. Anxious to try the effect of some change of scene and atmosphere,

he induced her to undertake a journey—a short one, to Milan. It was too late; on the third day she was compelled to take refuge in a very mean habitation, and in a very exhausted state. The inmates, it is true, did what good nature might be supposed to dictate, to alleviate her sufferings; but they knew not how to sympathise with the elevated sentiments of her mind. Their ideas were earthly; hers, heavenly. They offered the alleviation of mirth and gaiety; she wanted the balm of pious intercourse. They brought her the music of the minstrel; her thoughts were more occupied with celestial songs and symphonies. Yet did she not altogether refuse the strain to which her youth had been devoted, and which found even yet a responsive vibration in her heart. On the second evening after her arrival, she consented, therefore, to the introduction of a minstrel, while she sat panting beneath a tall vine, looking towards the world of light which she hoped soon to enter, and catching, on her languid countenance, the beams of the setting sun, which she contemplated as the emblem of her own speedy descent into the grave. It was a solace to her mind to pursue the analogy, and to indulge the anticipation of ascending from the dark horizon of death into another sphere—into the brightness and purity of other skies.

The minstrel performed his part with admirable dexterity and effect. He touched upon themes, and fetched tones from the depths of melody once familiar and delightful to the listener. The very joy of her youth was kindling; she felt a renovated life; she shed tears of sweet remembrance, and tears too, of painfully pleasing recognition. One word she at length pronounced so warmly, so impres-

sively, and with such irresistible pathos — “*Riccolto!*”—that the minstrel dropped his instrument, while she invited him to her sisterly arms, and each found in the other the long-lost companion of early years! It was to her a streak of sunshine bordering the dark valley of death! It seemed to light her passage to the tomb, if it did not almost excite a wish for delay in the regions of vicissitude and sorrow!

We attempt not to describe their emotions; nor do we relate the story of his personal adventures during the long years of their separation. Her life was now prolonged only a few days; but they were employed in endeavouring to inform the rude and ignorant mind of her brother. It was with little effect; he sympathised with her sufferings, but not with her religion; yet was he not absolutely unaffected. He watched the decay of nature with deep interest; he wondered at the peace of her dying hour; and he stood, with the deepest natural feeling, to witness the spirit of his sister, so much beloved, so little *understood*, stretch her eager pinions for the immortal flight.

It was her last request, that he would lay aside his wandering habits, and endeavour to *naturalize* himself with those among whom she had spent so many happy days. She was influenced in making this request by a secret hope that better principles might gradually, though incidentally, enter his mind. Her anticipations were not unfounded. From utter aversion at first, which was only overruled by the request of his dying sister, and which, with minds not entirely hardened, has generally the force of a law, he at length became pleased with his new situation; and the religious instruction

which he was the medium of transmitting to the different schools, in the form of books, tracts, and Bibles, finally caught his own attention, and was made the instrument of renewing his own heart. Then he discovered the secret spring of that peace which irradiated the closing scene of his sister's pilgrimage; participated in its enjoyment; and, at the distance of only eighteen months, was suddenly transported, by a rapid fever, to the society of his departed relative, and the holy visions of immortality.

REV. RICHARD BAXTER.

IN reply to a correspondent, at Bromsgrove who enquires as to the plans pursued by the Rev. Richard Baxter, which produced such surprizing effects in Kidderminster, we give the following extract from the abridgment of Mr. Baxter's "History of his Life and Times," by the Rev. Edmund Calamy.

"He spent two years at Kidderminster before the [civil] war broke out [1641] and fourteen years after it. He found the place like a piece of dry and barren earth; *ignorance* and *profaneness*, as natives of the soil, were rife among them; but by the blessing of heaven upon his labours and cultivation, the face of Paradise appeared then in all the fruits of righteousness. At first, *rage* and *malice* created him a great deal of opposition, but it was soon over, and a *special divine blessing* gave his unwearied pains among the people an unprecedented success.

"His public preaching met with an attentive diligent auditory. His congregation was usually full. Though the church was very capacious and commodious, yet after his coming thither they were forced

to build five galleries to receive the hearers. On the Lord's days there was no disorder to be seen in the town; but you might hear a hundred families singing psalms and repeating sermons, as you passed through the street. When he first came thither, there might be about one family in a street that worshipped God, and called upon his name; and when he came away, there was not above a family on the side of a street that did not do it; and that did not by professing serious godliness give some hopes of their sincerity. Nay, in the worst families, inns and ale-houses, usually some in each house seemed to be religious. Though the administration of the Lord's Supper was so ordered as that many were displeased, and the far greater part kept away themselves, yet were there *six hundred communicants*, of whom there were not *twelve* that he had not good hope of as to their sincerity. And those few that did consent to communion and yet lived scandalously were afterwards excommunicated. He had good reason to hope, that many who joined not in sacramental communion with him, were yet persons truly fearing God; some of them being kept off by husbands, by parents, by masters, or persuaded by men of opposite sentiments, rather than acting according to their own inclinations and desires. Some poor men did competently understand the body of Divinity, and were able to judge in difficult controversies: some of them were so able in prayer that few ministers did exceed them in order and fullness, in apt expressions, and holy oratory and fervency. Many of them who were able to pray were laudably with their families, or with others: the temper of their minds, and the innocence of their lives

were much more laudable than their parts. The professors of serious godliness were generally of very humble minds and carriage, of meek and quiet behaviour unto others, and of blamelessness and innocence in their conversations." chap. iii. 22. 26. "As for the *Anabaptists*, (though he had written much against them) he found many of them sober godly people, not differing but in the point of Infant Baptism." chap. vii. 115.

The plans pursued by Mr. Baxter in addition to preaching were; Every Thursday evening those of his neighbours who were so inclined met at his house: one of them repeated a sermon, and if they proposed doubts respecting any part of it he resolved them. One and another prayed, and then he himself prayed, concluding the service by singing a psalm. Once a week young persons met by themselves spending three hours in prayer. Every Saturday night they met at some one of their houses to repeat the last Lord's day sermon, and to pray and prepare themselves for the day following. Once in a few weeks there was a day of humiliation kept. Two days every week he and his assistant took fourteen families for private catechising and conference. He spent about an hour with a family: his whole afternoons on Mondays and Thursdays were thus employed. Every first Wednesday in the month he had a meeting for parish discipline, and every first Thursday was a meeting held of the neighbouring ministers for discipline and disputation, in which he was generally moderator.

ON A REVIVAL OF RELIGION.

WE hail with peculiar pleasure the feeling displayed by some distin-

guished individuals in their attempts to stir up the minds of the religious public to the importance of a revival of religion in our British churches.

It is a well known fact that many of the churches in the United States of America have enjoyed copious effusions of the Holy Spirit's influences; by which Christians have been roused, sinners have been converted, and multitudes have been stirred up to anxious inquiry respecting eternal things.

There are a few favoured spots in our own country in which similar blessings have been communicated; but these, like angel visits, have been "few and far between."

While the sovereignty of divine grace in the conversion of sinners is acknowledged; we know the God of all grace usually works by adapted means, and there is no reason to doubt but the same means would, in similar cases, produce the same results. The great evil is, that we do not feel sufficiently alive to the value of the immortal soul, the necessity of salvation, and the important reality of eternal things; we have been by far too supine in seeking the conversion of sinners, or, if a few have been added to our churches, we have been contented, while the multitudes around us have been perishing.

It was lately reported that in one of our associations, composed of thirty-four churches, there had been a clear increase of fifty members in the space of one year, while in many an individual church in America, and in the West Indies, the number added has been ten times that amount!

Is it not then desirable, yea, is it not absolutely necessary, that we should lay these things to heart? and ask, is there no encourage-

ment for us to seek similar blessings? Has not God spoken glorious things concerning Zion, and has he not power to perform his word? Is not the residue of the Spirit with him, and is he not a God hearing prayer? Is he not waiting that he may be gracious, and did any ever seek his face in vain? Then let us not be "straitened in ourselves," or lie under the charge, "Ye have not, because ye ask not."

Let us seriously think of *the necessity of such a revival*, by considering the low state of personal religion, the conformity to the world, the awful divisions among Christians, even perhaps those who are members of the same church; how dwindling are Christian graces, how little is the Redeemer obeyed as King in Zion, how little is he loved and honoured by his professed disciples, and how is he rejected and blasphemed by the multitude! Surely, then, there is a necessity that such "*dry bones*" should be reanimated.

Think, again, of *the advantages of such a revival*. In the experience of individuals divine knowledge would be increased, love and zeal would be kindled into a flame, and hope and joy would abound. What a flood of domestic happiness would pour itself into the bosom of Christian families, when parents and children, masters and servants, would alike feel concerned about the great work of salvation; the family altar would be the centre of union, and the "voice of joy and salvation would be in the habitation of the righteous." The church would receive accessions of such as shall be saved—the means of grace would be well attended and highly valued—and the ordinances of religion be as a *feast of fat things*, promoting the spiritual health and

vigour of the inhabitants of Zion: while the religious institutions of our country would be promoted with additional energy, the Gospel would spread with increasing rapidity, until the "whole earth should be filled with the glory of the Lord, as the waters cover the sea."*

Portsea, Nov. 16. T. T.

COPY OF A LETTER ADDRESSED TO THE
REV. JOHN SPOONER.†

DEAR SIR,

SOME of your young friends have desired me to write a few lines to you in their name, to send by the Rev. F. Franklin, on this very important and interesting period of your life. They pray that the solemn transactions in which you are about to engage, may be reviewed with pleasure at stated periods through a long and useful life, on a dying bed, and in the world of glory. May the dedication of yourself and your powers to the service of Christ be unreserved; may you be divinely assisted on the day when, drawing the sword of the Spirit, you shall publicly swear eternal enmity to the powers of darkness. Remember that sword is never to be sheathed till death;

* This article it will be seen, was written prior to the appointment of the day for fasting, humiliation and prayer, on account of the low state of religion amongst us. Whatever it may have lost, however, of its prospective character, which will account to its author for our omission of the latter part of it, the principles it contains are of permanent value, and the duties arising out of them of perpetual and pressing obligation.—Ed.

† The following letter was addressed to Mr. Spooner by his young friends at Coventry, and read by the Rev. F. Franklin, after the delivery of a very affectionate charge, at the ordination of Mr. S. which took place at Heaton, Sept. 10, 1828.

may you fight the good fight; may you keep the faith! "We charge you before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing, and his kingdom, preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine; and the very God of peace sanctify you wholly. The grace of our Lord Jesus Christ be with your spirit." We may never meet again here, but

When the last trumpet sounds in thunder,
And rising myriads, fill'd with wonder,
Burst the strong bonds of death asunder,
We'll meet again.

When sinners on the mountains call
To hide them from the Judge of all,
While suns, and stars, and systems fall,
We'll meet again.

When the course of Grace is run,
When the fight of faith is won,
When we've crowns of glory on,
We'll meet again.

In the name of your young Friends,

C. DUNCAN.

POETRY.

THE VALE OF TEARS.

When first creation's lovely form,
Mark'd by omnipotence appears;
Its beauteous scenes our spirits warm,
It seems not then a vale of tears.

Amidst fair Eden's happy bow'rs,
No sounds of woe salute our ears;
The human hand then pluck'd those flow'rs,
Which never deck'd a vale of tears.

Serenely pure, divinely bright,
The head of the creation rears
A form which pleas'd its Maker's sight
Ere sin had made a vale of tears.

But now whate'er on earth I trace,
From earliest days, to latest years;
I learn that all of Adam's race
Will find this world a vale of tears.

If grandeur flit before the mind,
Or glory love the sound she hears;
Their fond admirers often find
That they are in a vale of tears.

But is there nothing to be found,
To chase away our gloomy fears?
No balm to heal the bleeding wound,
Or cheer us in this vale of tears?

Yes, there is one, the thought of whom,
The mind of all its sorrows clears;

Who guides us safely to the tomb,
Then bids us leave this vale of tears.

Such kindness does in Jesus dwell,
That to his saints, his name endears;
And of his triumphs they will tell
When absent from this vale of tears.

Towcester. *published by J. V.*

THE VANITY OF HUMAN AFFAIRS.

When Time hath swept us on its surge
To where its troubled waters merge,
Where all its shining bubbles end,
And the eternal waves extend;
While, as the vital moments fail,
Our parting spirits pierce the veil,
Whose awful gloom from mortal ken
Shadows the destinies of men;
This busy-moving life will seem
Like the dim mem'ry of a dream,
And all its pleasures and distress
Evanish into nothingness.

Then, while along the flowing tide
Our slender vessels swiftly glide,
May we in folly gaze no more
Delighted at the enchanted shore,
But bend the sail and bear away
To happy realms of purer day,
Where sin, and strife, and trouble cease,
And all is holiness and peace.

G. L.
Upper Stamford Street.

R E V I E W.

Memoirs and Select Remains of the late Rev. John Cooke, forty-three years Pastor of the Independent Church, Maidenhead, Berks. By GEORGE REDFORD, M.A.

WHEN a good subject, and a good writer meet, we receive, if time favour and ability be fully used, a book that will reward an attentive perusal; and such is our present happiness.

Among the papers of the deceased pastor we find one, on reviewing, so much to our mind that we cannot resist our inclination to give an extract from it:—

“It is,” says Mr. Cooke, “not a little mortifying to read ten or twelve pages in a book, named a review, expecting to find the excellencies and defects of the author; and to find, instead of critical remarks on the book or pamphlet, an essay of the reviewer’s on the subject! I am gratified by the statements of the reviewer; but I expect his judgment on the work; not a new work of his own; much less, his essay only. It is not sufficient to recommend a work: the improvement of the reader, by assisting him to form a just estimate of the work reviewed, should be the scope of the reviewer.”

These are sound views, and practical departure from them has too often made reviewing of books either useless or nefarious.

The work before us consists of a memoir, short and well written: and a considerable number of valuable papers selected from the manuscripts of Mr. Cooke. The narrative is so entertaining that you can with difficulty desist reading it until you have reached the end, and it is so well fitted to be useful to persons of every age, and of every class in society, that he must be very good or very unholy; very well, or very ill informed, who does not reap advantage from its perusal. Mr. Redford has recorded what he styles, “facts and anecdotes connected with Mr. Cooke’s public life;” and these are numerous,

entertaining, and profitable. Indeed the general incidents of his whole life deserve the commendation.

The papers denominated “select remains,” are on important subjects; they are pithy and pointed, well adapted to strike and stick; and they are numerous, very dissimilar, and such as wise and holy persons will delight to read. We might here insert a list of their subjects, but this will be excused when it is known that the number of them is a hundred and eighty-four. We have said that the general incidents of Mr. Cooke’s life are striking, and we will here insert one of them—

“He was left one sabbath afternoon in his master’s house alone, and wanting amusement, he thought he would take a gun, and go into a neighbouring field of oats, to fire at a large number of rooks there collected. The birds hovered over his head, and so great was their clamour, that when he had pulled the trigger of his gun, he supposed it had discharged its contents. He then rested it on the ground, and blew into the barrel to clear it, as he had seen his master often do, when he had discharged it. But the gun was not discharged, and the instant he removed his mouth from the barrel it went off.”

He was now destitute of piety, and how nearly he here escaped its eternal consequences! But he was preserved in Christ until called: and he afterwards became a wise, zealous, evangelical, and successful minister. No man loved more than he did to preach the doctrines of the Gospel, and the blessedness of the righteous; and never was there a more determined enemy of that pestiferous abuse of them usually denominated antinomianism. Among his papers were found some anecdotes of the abettors of this unholy system, which for the sake of their useful tendency we will here insert. After having represented an antinomian as one who glories in his orthodox sentiments, but detests holiness of heart and deportment; who

believes his own safety against evidence, and deems this an act of heroic faith; he states the following facts :—

“One of these characters, who never bridled his tongue, observed to me, that he had not been troubled with a doubt of the safety of his state for fifteen years. Yet this man was in the habit of lying, charging his bills twice, and putting articles into them which his customers had never received. He was daily at the public house, railing against the best characters in the church. He delighted in railing against practical religion, to which his conduct proved him a stranger.

“A second, who was intoxicated three or four times a week, was cruel to his wife and neglected his children; was continually complaining that I did not preach experimentally, that is, I did not preach his experience, as consistent with the character of a Christian. A third left my ministry, as himself informed me, because he found no encouragement to hope for mercy. He lived in adultery with his wife's sister; and had read the Bible twice, from Genesis to Revelations, in search of some passage to countenance his conduct. His last words to me were, ‘The meeting is too hot for me; I cannot stand it.’ A fourth left me, because when I preached against extortionate charges, the indulgence of pride, passion, lying and misrepresentation, swearing and scandal, he said I was personal in preaching. A fifth complained that I was personal, because I remarked that drinking to excess was worse in a woman than in a man; charged me with personality, and added, ‘I am sure you meant me.’ A sixth was offended when I preached against covetousness, and illustrated its fatal effects in the conduct of Judas: he was sure I aimed at him.”

The conduct of the minister to whose preaching these ungodly persons objected, was a perfect contrast to all that has just been stated. The following anecdote will well sustain what we have now asserted.

“A gentleman of very respectable appearance called at his house rather early one morning, and requested to see the Rev. Mr. Cooke. As soon as Mr. C. entered the room, he said, ‘Sir, I am an entire stranger to you, and it is business of no very pleasant or ordinary kind that has brought me to Maidenhead. Some years ago an estate was purchased, for which an adequate value was given at the time. But I find, on looking over the deeds, that although it has been in the possession of my family for many years, the sale is not valid, nor my title good, until

it is signed by one John Cooke, who was at the time of sale a minor. After much search, by the aid of my legal advisers, I have ascertained that you are that John Cooke; and now it depends on you, whether what my father honourably purchased, but your father dishonestly sold, shall continue in the possession of my family or not.’ The gentleman then most frankly opened and exposed to Mr. Cooke a bundle of parchments, containing all the particulars of the sale, with the deeds that had been executed. At the time of this application, the estate, it is believed, was worth between three and four hundred pounds per annum. Mr. Cooke, after looking over the writings, replied to the following effect:—‘Sir, I feel for the situation in which you are placed. The estate is the just right of myself and family, and in point of law I could dispossess you and yours; but as I am satisfied, whatever injustice has been practised on the part of the seller, you have acted honourably in the purchase, and have actually paid to another the price of what is mine, to set your mind at rest, I will affix my signature, although by doing so I shall alienate from my family what they ought to possess. I do so, Sir, under the influence of those principles which the Gospel teaches me, and humbly depending on the care, and wisdom, and bounty of that heavenly Father who took me up from my youth, who has always supplied my necessities, and on whose promise I rely, that he will give me all things needful for life and godliness.’ He then affixed his signature and seal to the title-deeds.

Besides the papers on important subjects, the number and character of which has been given, Mr. Redford has inserted in his very pleasing and useful volume, letters of the departed servant of God. They amount to eighty-two, were written on various important subjects and occasions, and are all worthy of attention.

We will close our account of a volume by which we have been much pleased and profited, with the insertion of a short paper and a short letter of Mr. Cooke's, as specimens of his Select Remains. The first is on Trials.

“It is one part of spiritual wisdom to improve, rather than complain of, present trials. If, without a trial, we are secure and indolent, trials are, in our fallen state, natural and necessary. This we readily admit, and object not to a trial, except the present one; any thing but this I could endure. Two good men, travelling to visit a

friend, often complained that the dust was so troublesome, and longed to arrive at the beautiful pasture grounds of the friend to whom they were going. Not long after they entered the first beautiful field, a number of flies stung the horse, and rendered him unmanageable. 'Ah!' said dear Mr. Cecil, ever ready to every good word, 'I suppose we must expect the dust or the fly in every place. In the road we longed for the field, but did not see the fly.' Let us therefore remember, that trials await us in every place, in every state, in every relation of life. Instead of expecting an exemption by any outward change, let us be as happy and useful as possible, in present circumstances."

The letter that follows, like the paper that has just been given, is not selected because it is the best, but on account of its brevity.

"To a person in a state of despondency.

Dear Sir,

The 'heavy bar' you complain of, which 'shuts you up in despair,' is not fixed by God, but by Satan and yourself. That bar is Rev. xxii. 11. 'He that is filthy, let him be filthy still.' If this were a declaration which respected the present time, then not one soul more could be converted. But it is a prophecy, and cannot refer to your present state. Read and understand. The Lord Jesus, in the 11th verse, saith, 'the time is at hand.' It is not come: he waits, and yet affords time for repentance. Bless his name! Although the time of your death is near, is at hand, it is not come. 'The lamp holds out to burn;' the lamp of life and the lamp of salvation. The guilty may yet be pardoned, the filthy may yet be cleansed, and I do not despair of you. The door of mercy is yet open, the day of grace still continues. 'To-day, if you will hear his voice,' come, and he will 'forgive all your sins, and cleanse you from all unrighteousness.' Then, should he come, he that is made righteous shall be righteous still; and he that is sanctified shall be holy still. Do not linger. Make haste and delay not; for behold he comes quickly. In the mean time, whosoever will, let him come; and Jesus will in no wise, on no consideration, cast him out. You think it too late, but you mistake the hour. The day is far spent, but not ended. The voice of mercy cries after you, 'Return.' May the voice of persevering prayer echo, 'Turn thou me, and I shall be turned.' I trust grace will reign in your pardon, purity, and peace, in answer to the prayer of yours, &c.

J. COOKE."

Our readers will now be at no loss in determining whether or not they shall possess the volume we have been recommending.

The Philosophy of a Future State. By THOMAS DICK, Author of the *Christian Philosopher*, the *Philosophy of Religion*, &c. pp. 420. Price 6s. 6d. Collins.

WHATEVER obscure perceptions or partial convictions, concerning a future state, may have existed at any time in the human mind, independently of revelation, it is certain that life and immortality are brought to light through the Gospel. It is to this authentic and infallible source of information, that we are indebted for the only distinct and satisfactory knowledge which we possess on this vastly important subject. And as it is manifestly intended that, in reference to the grand realities of the eternal world, we should at present "walk by faith, and not by sight," it is not at all surprising that, on this point, the statements of inspiration should be comparatively few, and those, in most instances, presented through the medium of imagery so sublime and awful, as to require in its interpretation a skill and circumspection which have not always appeared, even in those works which have been professedly devoted to the illustration of this serious, but exceedingly difficult subject.

It is, indeed, true, that in the form of sermons, essays, and poems, we have multitudes of productions expressly treating on the affairs of the future state; but we are very apprehensive that these attempts, in no inconsiderable proportion, have, though unintentionally, contributed more to perplex and debase, than to enlarge and elevate our conceptions of the invisible world; not because the authors have despised the Scriptures, but because the influence of their imagination has been suffered to weaken the exercise of their judgment, and thus not unfrequently the indistinct visions of the former, have been substituted for the deliberate and substantial conclusions of the latter.

In Mr. Dick, however, who is well known to our readers by his recent valuable publications, "*The Christian Philosopher*," and "*The Philosophy of Religion*," we are happy to meet with a writer, who, to a devout reverence for

divine truth, unites such an extended consideration of the works and ways of God, as enable him to treat the profound subject on which this volume is written, in a manner which cannot fail to interest and instruct every person whose attention it may occupy. Taken as a whole, we think nothing has lately appeared so well adapted to awaken reflection, and assist inquiry in relation to the future state, as the work now before us; and which we most earnestly recommend to the perusal of all our readers. It is divided into four parts. The first of these is on the "Proofs of a future state from the light of nature." This is subdivided into two chapters, and the first chapter into eleven sections, of which the titles are as follow:—

"On the universal belief which the doctrine of Immortality has obtained in all ages.

—On the desire of future existence implanted in the human mind.—On the intellectual faculties of man, and the strong desire of knowledge implanted in the human mind.—On the perpetual progress of the mind towards perfection.—On the unlimited range of view which is opened to the human faculties throughout the immensity of space and duration.—On the moral powers of man.—On the apprehensions and forebodings of the mind when under the influence of remorse.—On the disordered state of the moral world, when contrasted with the regular and systematic order of the material.—On the unequal distribution of rewards and punishments in the present state.—On the absurdity of supposing that the thinking principle in man will ever be annihilated.—On the gloomy considerations and absurd consequences involved in the denial of a future state.

"Chap. II. Proofs of a future state from divine revelation.—Practical influence which the doctrine of a future state ought to have upon our affections and conduct."

The second part is "On the connection of science with a future state." Part the third is "On the aids which the discoveries of science afford, for enabling us to form a conception of the perpetual improvement of the celestial inhabitants in knowledge and felicity." The fourth and last part is, "On the moral qualifications requisite to the enjoyment of the felicity of the future world."

For the sake especially of our juvenile readers, we give the following extract:

"The power of memory in retaining past impressions, and its susceptibility of improvement, are vastly greater than is generally imagined. In many individuals, both in ancient and in modern times, it has been found in such a state of perfection as to excite astonishment, and almost to transcend belief. It is reported of Seneca, that he could repeat two thousand verses at once, in their order, and then begin at the end and rehearse them backwards, without missing a single syllable. Cyrus is said to have been able to call every individual of his numerous army by his own name. Cyneas, who was sent by Pyrrhus to the Senate at Rome, on an expedition, the very next day after his arrival, both knew and also saluted, by their names, all the Senate, and the whole order of the gentlemen in Rome. Mithridates, who governed twenty-three nations, all of different languages, could converse with every one of them in his own language. An ancient author mentions one Oritus, a Corsican boy, to whom he dictated a great number of words, both sense and nonsense, and finding he could rehearse a considerable number without missing one, and in the same order in which he dictated them, increased them to the number of forty thousand, and found, to his astonishment, that he could repeat them all from beginning to end, or from the end backwards to the beginning, in the order in which they were dictated.

"In modern times, there have likewise been many instances of extraordinary powers of retention. Dr. Wallis, in a paper in the Philosophical Transactions, informs us that he extracted the cube root of the number *three*, even to thirty places of decimals, by the help of his memory alone. Maglia Bethi, an Italian, had read all the books that were published in his lifetime, and most of those which were published before, and could not only give an account of what was contained in each author, but could likewise from memory, quote the chapter, section, and page of any book he had read, and repeat the author's own words, in reference to any particular topic. A gentleman, in order to try his memory, lent him a long manuscript he was about to publish, and after it had been returned, called upon him soon afterwards, pretending he had lost it, and desired him to write as much of it as he could remember; when to his surprise, he wrote it over accurately word for word, the same as in the manuscript he had lent him. M. Euler, a late celebrated mathematician and philosopher, who died in 1783,

having lost his sight by too intense application to study, afterwards composed his 'Elements of Algebra,' and a work 'On the Inequalities of the Planetary Motions,' that required immense and complicated calculations, which he performed by his memory alone, to the admiration and astonishment even of the philosophic world. His memory seemed to retain every idea that was conveyed to it, either from reading or from meditation, and his powers of reasoning and of discrimination were equally acute and capacious. He was also an excellent classical scholar, and could repeat the *Æneid* of Virgil from the beginning to the end, and indicate the first and last line of every page of the edition he used. I have conversed with an individual, who was born blind, and who could repeat the whole of the Old and the New Testaments from beginning to end; and not only so, but could repeat any particular chapter or *verse* that might be proposed to him, the moment after it was specified." p. 57—59.

Discourses on the Blasphemy against the Holy Spirit; Divine Influence, and its Connexion with instituted Means. With Notes and Illustrations. By WILLIAM ORME. pp. 275. Holdsworth.

No inconsiderable proportion of that uneasiness by which truly pious persons are frequently exercised, arises from incorrect views of divine truth. While multitudes are delusively crying "Peace, peace, when there is no peace," the persons to whom we have referred, chiefly by misinterpreting or misapplying certain passages in the word of God, often become subjects of the most painful suspicion and distressing solicitude; and, in this respect, they give themselves the wounds they feel. Those writings, therefore, which are adapted to preserve the understanding from misconception, and restore the mind to the possession of spiritual repose, have proved highly interesting and acceptable; and, in connexion with the blessing of God, have often contributed most effectually to obstruct the designs of the adversary, and deliver the entangled spirit from his wily snares.

Perhaps few Christians of any standing in the divine life, have escaped, at one time or other, the fearful apprehension that they have committed the sin against the Holy Ghost; and, ac-

cording to the strength of the impression is the violence of the alarm by which the mind is assailed, which, in some instances, has produced an agitation nearly approaching to that terror which accompanies the awful forebodings of absolute despair.

On this subject many able pens have been employed, and perhaps little remains to be said which has not been previously stated; yet, as the temptation is renewed again and again, it is desirable that its antidote should also be frequently supplied. Mr. Orme's work, therefore, is by no means one of supererogation; he has discoursed upon the subject in a manner which, if not entirely original, is in a high degree interesting, and calculated to be exceedingly useful. The former part of the volume before us contains five discourses: the two first are on "The Blasphemy against the Holy Spirit;" the third is on "The nature and necessity of the Spirit's influence in promoting the success of the Gospel;" and the two last are on "The connexion of spiritual influence with the use of divinely appointed means."

Our estimate of these sermons is so favourable, that we earnestly hope they may be universally read. They appear to us to be eminently excellent in their tendency, and to be justly entitled to the most cordial welcome, and the most considerate attention. From the first in the course we quote as follows:—

"The dispensation of the Holy Ghost, to which our text, (Matt. xii. 31.) I think, refers, commenced with the exaltation of Christ, and the effusion of the Spirit on the day of Pentecost. Till then, we know that the Holy Ghost had not been given, because Jesus had not been glorified. To the enjoyment of this Spirit, the Redeemer looked forward as his own reward; he promised it for the comfort of his disciples, and declared that his office should be to 'convince the world of sin, of righteousness, and of judgment.'"

"This Spirit, in its copious, powerful, and sanctifying influences, was the grand consummating proof of our Lord's divine character, and exclusive claims as the Redeemer of the world. The great design of the Spirit's economy is to bear testimony for Christ; and hence the Gospel which was

preached at the beginning, with the Holy Ghost sent down from heaven, was so demonstrated to be the power of God and the wisdom of God, that men who rejected it were left altogether without excuse, and men who calumniated and blasphemed it were left without remedy. It was then that the Divine Spirit appeared as the visible minister of righteousness and mercy. Jesus himself had withdrawn—his substitute now appeared in his place, arrayed in all the charms of his love, and in all the majesty of his power, proclaiming for the last time forgiveness and eternal life through the blood of the cross. All that had hitherto been said and done against the Son of Man might be forgiven; but the contradiction of the Holy Spirit could not be forgiven. Opposition to the words and to the works of Jesus of Nazareth might obtain mercy, but hostility to the Spirit of the Son of God must issue in endless ruin. He who stumbled at the stone might be broken; but he on whom the stone fell, should be ground to powder." pp. 18, 19.

This view of the sin against the Holy Ghost may probably elicit observations which may serve either to confirm its justness, or to communicate further light on the important subject.

The latter part of the volume is occupied by "notes and illustrations," including, on various points, much that by every serious and intelligent reader will be perused with considerable interest, and regarded as exceedingly valuable.

The History of the Church of Christ; intended as a Continuation of the Work of the Rev. Joseph Milner, M.A. and the Very Rev. Isaac Milner, D.D. F.R.S. By JOHN SCOTT, M.A. Vicar of North Ferriby, and Minister of St. Mary's Hull, &c. Vol. II. part i. pp. 324. Price 6s. Seeley.

IN this first part of a second volume, the pious and intelligent continuator of the Milners' work fully sustains that respectable elevation to which we considered him to be raised by the former portion of his valuable labours. We are much gratified by perceiving the continued exercise of the same caution, research, and discrimination, which on a former occasion we noticed with approbation; together with the same interspersions of judicious remark and evangelical reflec-

tion, which cannot fail, in the estimation of every serious mind, greatly to advance the interest of the work.

The period embraced by this section of the history is about seventeen years. The events recorded are contained in four chapters, entitled, "From the commencement of the Smalkaldic War to the establishment of the Interim—From the establishment of the Interim to the Peace of Religion—Remainder of Melancthon's Life, his Letters, his Common-places—The Council of Trent."

The author's review of the character and writings of Melancthon is excellent. The following extract will, we trust, be acceptable to our readers:—

"Of the indefatigable *diligence* of this spare, feeble, delicate man, for between forty and fifty successive years, in incessant lecturing, in writing upon almost every branch of science and literature, and indeed upon all sorts of subjects, human and divine; in corresponding with persons of all ranks and in various countries, in maintaining the most harassing conferences and disputations, and in journeying to settle churches and regulate universities; it must be superfluous to speak. We will only add a sentence or two from his letters, expressive of his determination to persevere under all circumstances.

"To Prince George of Anhalt he writes: 'As it is said in the psalm, *I will sing praise to my God as long as I have my being*, so let us, while time is allowed, faithfully spread the Gospel, whether states and empires be at peace or under disturbance.' Again, 'I will serve the church by teaching necessary truths, with modesty and moderation, so long as God shall give me leave. The conflicts of empires and factions are nothing to men of our class.' Yet again: 'I form no schemes, I have no private objects to aim at, I fortify myself with no factious adherents, (though if I chose this the means would not be wanting,) but, in my proper place, I teach good learning, serviceable to the public; and now also, in my old age, prepare for death, which cannot be far off; and I pray the Son of God to make me a *vessel of mercy*. Let others seek for power and pre-eminence; I have nothing to do with such things. The Son of God will judge of my course and of my intentions. He knows my desire to be that truth may be brought to light, the glory of God set forth, and his church appear in her beauty. With this consciousness I live, and commit myself to God. I know that I am a man, and a miserable sinner; but I hope that many

wise and good men can bear testimony to my aims, and my labours in the cause to which I have devoted myself."

"To Spalatinus:—This is the object I propose to myself—the scope and end of my philosophy. You remember the wise saying of the Emperor Frederic, *What we can!* Let us adopt it. Let us serve the public as far as we can, and expect our protection, our favour, and our reward from God. Human rewards are nothing." p. 177.

As to the council of Trent, the textbook of popery, our readers have heard too much to make them desire either lengthened remarks or numerous quotations. The whole annals of superstition can scarcely furnish any thing so extravagantly absurd, or so awfully impious, as may be found in the history of this council. In the extraordinary transactions of this convention, contempt of revealed religion, distortion of common sense, and the vilest chicanery, appear to have assumed their most revolting and disgusting forms. The following extract will shew the temper also in which these debates were sometimes conducted:—

"These discussions were frequently marked by much animosity. In particular, we blush to record the more than indecorum, the disgraceful violence, into which the bishop of Cava was betrayed. He, as we have before seen, had avowed more correct sentiments than perhaps any other person present, on the all-important doctrine of justification, and these being opposed by several of his brethren, he occupied a whole sitting of a subsequent congregation in maintaining them. At the close, the bishop of Chiron having said that he hoped at the next meeting to refute him, and to demonstrate to him his ignorance or his obstinacy, he was so incensed as to take his right reverend brother by the beard, and tear out some of the hair! He was in consequence committed to custody, and condemned to perpetual banishment, the pope having suggested to the council that they should pronounce a severe sentence, that he himself might have the merit of mitigating it, and then sending the untractable bishop to his diocese, where he would give them no further trouble: all which was accordingly done." p. 279.

On the decree of the sixth session, Mr. Scott remarks—

"It bears upon its very face that it is the work of mere speculators, men deciding

dogmatically on divine truths, under the guidance of unhumbled carnal reason." In this respect it forms the most striking contrast to the writings of the reformers, which we have reviewed, not excepting the more reserved and formal composition required in such a work as the Confession of Augsburg. Even there all was life and feeling; tenderness of conscience, and a quick sense of sin—of corruption and condemnation; and of the need and the blessedness of deliverance by a Redeemer. Here, on the contrary, we are chiefly reminded of the apostle's sentence, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' p. 282.

The Mourner in Zion Comforted; or the Consolations of the Gospel adapted to the case of the spiritually distressed. BY WM. HAMILTON, D.D. Minister of Strathblane. pp. 379. Price 5s. Hamilton.

WHAT the worthy author states in his preface, reminded us of one who said, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"On this fact, (says Dr. H.) the author can speak from experience. Since last he appeared before the public, he has three times been brought, apparently, within a few minutes of the unseen world. And though he knew that Jesus is the Son of God, and that his righteousness is divine, in these solemn moments he found that nothing less than an interest in the infinite righteousness of an almighty and all-sufficient Saviour could give peace to his mind, or safety to his soul. In these trying circumstances, however feeble his grasp, the wealth of worlds would not have tempted him to let go his hold of the Rock of Ages."

To our readers generally, we doubt not this work will prove highly acceptable; and to those in particular whose sorrows are frequent, deep, and complicated, it will be a volume of considerable value, in which they will find much that is admirably calculated to qualify their grief and elevate their

drooping spirits; to assist them in meekly bearing the chastening stripes of paternal correction, and in attempting a suitable improvement of those events whose occurrence is designed to promote our spiritual instruction, and detach our affections from undue adherence to earthly objects. Our limits will not allow more than the following extract:

“When therefore you look at all the evidences which God has given of the truth of the Gospel, and of his sincerity in the free, rich, and precious invitations of his grace, I must ask you who are in earnest for eternal life, and solicitously inquiring what you must do to be saved, How is it that ye have no faith? In the operations of nature men see not the hand and agency of the Most High, but they believe themselves perfectly safe in the world which he has made, and trust with the most unbounded confidence to the connexion betwixt cause and effect, and to the steadiness and uniformity of the processes in the material creation. But on what foundation is this universal conviction built? Unless such has originally been the will of God, the husbandman, physician, and astronomer can assign no reason for the appearances which they witness, and the facts upon which their calculations and practices are founded. He has given them no Bible to regulate their judgment in their respective pursuits, nor endowed them with any sense or organ denied to others, by which they can discern his hand and agency, and discover more manifest tokens of his presence and power on the fields of their observation, than he has afforded in the dispensations of his grace. And shall they in the business of life, without any direct communication from heaven, or any sense or organ withheld from you, believe themselves safe in the world which he sustains, and feel themselves secure in relying on the regularity of the laws which he has prescribed to nature? And after he has lavished on you the contents of the Bible, and poured around your path all the light and radiance of revelation, why do you distrust his word, and persist in harbouring such an amount of suspicion and jealousy, in the face of the strongest and most affecting demonstrations of his sincerity and truth?” p. 170.

Remarks on Religious Liberty, and the Duty of Nonconformity to Human Prescriptions in Religion; with an Appendix, illustrating the beneficial influence of Dissent on the national interest: occasioned by the Bishop of Salisbury's

Catechism on the Duty of Conformity to the Established Church. pp. 63. Holdsworth.

UPON the whole, this is a very spirited and sensible pamphlet, containing sentiments which cannot be too widely circulated, nor too well understood; and in which dissenters especially are deeply interested. Some of the passages which relate to the Established Church are very pungent; for example,

“Nor can I in this place fully expose, although I cannot refrain from touching upon, the dreadful influence of that mechanical routine of ecclesiastical observances, which is all that multitudes in England know of what they are told is Christianity and religion. The church of God has never been in much danger from an undervaluing of the external ordinances of religion. The danger generally has been of an opposite kind. The great evil to be deprecated has always been the substitution of forms for the power of godliness, the sign for the thing signified, and a ritual obedience for spiritual holiness. The disobedient Jew has trusted to his natural descent from Abraham, and to his circumcision, for salvation; the ignorant and vicious papist believes that the sacraments and the absolution will save him; and how many thousands equally disobedient, ignorant, and vicious, in our own country, have lived and died with a lie in their right hand! Taught from their earliest years, by their own venerable and apostolic church, that they were ‘regenerated in baptism,’ and thereby made ‘members of Christ, children of God, and inheritors of the kingdom of heaven;’ confirmed afterwards in the delusion by the imposition of episcopal hands; recognized as Christians ever after; and however immoral, admitted as such to the table of the Lord; absolved from all their sins, on their death-bed, by their saviour, the clergyman, and receiving the sacramental passport to heaven from his hands, they die; the survivors hear thanks given to God for taking their souls to himself, and in perfect consistency with the whole delusion, their bodies are buried, in certain hope of the resurrection to eternal life;—and all this takes place continually, without any inquiry into the evidences of conversion of heart, and even in the face of innumerable proofs of an impenitent, unbelieving, wicked mind. And this is called the apostolical Christian church!” p. 49.

But, after this, will not the reader's astonishment be inexpressible, to find, on a neighbouring page, the following paragraph from the same pen?

"With respect to the ordinances of the Christian church, the New Testament authorizes none to partake of the Lord's supper but real believers, whose 'professed subjection to Christ,' and visible obedience to his commands, bear genuine testimony to their faith, while it directs all such to be baptized, and allows of the public dedication of their children to God, by their participating in the same symbolical purification. Here, however, it imposes a limit; and allows of the introduction of nothing into the church that is not personally or relatively holy." p. 54.

By this statement, the author, whoever he may be, has supplied an effective instrument for the demolition of his own argument. How palpably it contains the germ of all that is absurd in popery, and corrupt in the church of England! To pious parents it "directs" a positive institution, to their children it "allows" the same! It requires that those who enter the church should be "personally" holy, but it "allows" those also who are "relatively" so the same privilege! Where such concessions are advocated, the principles of nonconformity can never be otherwise than partially and feebly maintained.

Select Remains of John Williamson, who died at Dumfries, December 1826, aged Sixteen Years; with an Account of his Life. By WM. SYMINGTON. pp. 164. Price 3s.

THIS is an interesting memorial of a youth of considerable talent and distinguished piety, who realised, in an eminent degree, during his brief career, the great end of life. His first serious impressions were derived from an observance which is, we believe, an incalculable blessing to young people and servants in pious families. When he had nearly completed his education, he was unfortunately hurt by a cricket ball, and this accident occasioned severe bodily sufferings.

"It was judged proper to send him to Moffat, to try the effects of the waters. He accordingly went thither in September, 1825, under charge of his eldest sister, and remained six weeks. It was so ordered, that the house in which he lodged was kept by a person of genuine, unaffected piety. Mrs.

H. observed the very laudable practice, once as common as it is now rare in Scotland, of regular family devotion. It happened one evening that John, whether prompted by curiosity or otherwise, is not known overheard his landlady engaged in this exercise. She prayed fervently for him and his sisters, and the circumstance appears to have made some impression on his mind. The next evening, while in bed, he was seized with an unusual trembling; he thought himself dying, and became greatly alarmed. The sinfulness of his former life, and his indifference to religion, were the ground of his fears; and recollecting what had happened the night before, he made an attempt at prayer, pleading that his life might be spared, and engaging to turn from the evil of his ways."

His supplications were answered; he lived more than twelve months after this period, exhibiting the graces and virtues of the Christian character in their most engaging form, and in striking contrast with the unrestrained follies which marked the preceding years of his life. His diary and spiritual exercises, which form the largest part of the volume, evince a correctness of judgment, and maturity of Christian experience, rarely found at so early an age, and we commend this little work as a suitable addition to Sabbath school libraries, or as a closet companion to young persons of every class.

The Means of promoting a Revival of Religion in the Churches. A Discourse delivered at Newport, in the Isle of Wight, June 4, 1828, before the Southern Association of Baptist Churches. By JOHN NEAVE. Price 1s. Wight and Co.

THE subject of this masterly discourse was wisely and appropriately chosen, and we cordially congratulate our churches of the Southern Association, that they have such "an able minister of Jesus Christ" as one of their number. The proofs adduced of the necessity that exists for a revival in our churches are correctly stated, and the means adapted to produce a revival of primitive zeal and simplicity are evangelically described. We have only room for the following extract, which may

be considered as a fair specimen of our author's sentiments and spirit:—

"Among the means (he says) for attaining the desired object, I would class—I. *An adherence to the primitive purity and discipline of apostolic churches.* In the congregational churches with which we are connected, the principle of spiritual communion is recognized, and I hope generally acted upon; yet it is to be feared that there are cases in which it is too little regarded, and perhaps in all, there is too slight an impression of its essential connexion with the prosperity of a church. No church can be prosperous which is not founded upon the spiritual principles of the kingdom of Christ. These principles require that its members should be spiritual persons; for except a man be born again, he cannot see the kingdom of God. Purity of communion is enforced in the New Testament by the most awful sanctions and the strictest modes of discipline," &c.

We are fully of opinion, with Mr. Neave, that without a *strict* adherence to the primitive purity and discipline of the apostolic churches, it cannot be expected our churches will experience a revival. We therefore earnestly recommend them to study closely and imitate exactly the description given of the first of those churches in Acts ii. 37—47.

An Essay on Man; or Extracts from various Authors, calculated to assist him in an Acquaintance with his Physical, Intellectual, Moral, and Spiritual Character. pp. 680. Price 14s. Bridge-water.

THE anonymous author of this elaborate compilation, in his preface, says—

"In order to reduce my thoughts into a kind of system, I first began by considering man, (i. e. myself), as a machine, moved by springs and levers; I then proceeded to examine the furniture, or the intellectual powers of the mind; and lastly, I directed my attention to man as a creature of God's peculiar regard, for whom the incarnate Saviour bled; and these I have again subdivided into the following particulars: his birth, childhood, boyhood, age of puberty, manhood, his general character in the scale of being, a survey of his body anatomically considered; the passions, the mind, ideas,

thoughts; imagination, reason, conscience, the soul, its immortality proved from learned doctors and from the Scriptures, that the soul is marred by sin, the nature of original sin, the plan of salvation, showing how God can be just in the salvation of sinners.

"1. The sovereignty of God in election, and the covenant of grace. 2. Redemption, the atonement, imputed righteousness and justification. 3. The work of the Holy Spirit as exemplified in effectual calling, regeneration or the new birth, adoption, and conversion. 4. The part that man has to perform in his own salvation, which has been considered under the heads of repentance, prayer, faith, hope, charity, &c. &c. 5. The nature of and union to a Christian church, baptism and the Lord's Supper, good works, proper use of time, the perseverance of the Saints. 6. Death, the grave, resurrection, judgment to come, heaven and hell.

"Thus with a view to aid my acquaintance with the above particulars, I have gleaned from a small library which I have in my possession, with the assistance of a few borrowed books, the opinions of *great* and *good* men, upon nearly all theological subjects."

In furnishing out the details of this volume, no less than *three hundred and sixty-five* authors have been laid under contribution. The reader will naturally anticipate great diversity of style, in which he will not be disappointed. At the same time he will acknowledge, we doubt not, that these extracts are generally very valuable, and that the compiler has discovered great industry in collecting, and no small skill in arranging them. In short, the work before us comprehends statements in prose and verse on almost every subject which may be regarded as involving the highest interests of rational and accountable beings; and we are decidedly of opinion, that if some authors who have published their own crude and rash speculations, had made a judicious selection from the labours of others, they would have more effectually consulted their own reputation, while they would have performed a much more acceptable service on behalf of those whose advantage they professed to contemplate.

LITERARY RECORD.

New Publications.

1. *Short Sermons on important Subjects.* By Jonathan Edmonson, A.M. The fifth edition, pp. 396. Mason, price 8s. These sermons, amounting in number to seventy, possess many attractions. They are short—the longest of them may be read deliberately in a quarter of an hour, and most of them in less time. They are remarkably perspicuous, we do not remember to have noticed an involved or obscure sentence. The subjects selected, though not of equal, are, every one of them, of great importance. The discourses are concise, their style is simple and clear, and they compress into a small compass much solid and valuable instruction. They are always serious, and frequently impressive. We are sorry, however, that our general approbation of the volume must be given with certain exceptions. The author's views are what are generally denominated Arminian; on the subjects of redemption, justification, and regeneration, there are passages to which we most decidedly object. At the same time, we are happy to add that, were all the objectionable sentences collected, we think they would not extend to the length of the shortest sermon in the volume; we, therefore, hope that so much that is truly excellent will not be neglected on account of some few paragraphs to which we conscientiously advert, as in our opinion, inconsistent with the analogy of faith.

2. *Kanousky, or the Young Indian.* pp. 96. Simpkin, 2s. Many of our young readers will be much interested with the history of Kanousky; for we hope they will have an opportunity of becoming acquainted with it. They will sympathize with him in his perils, they will exult with him in his preservation, but what is best of all, they will, we hope, receive lasting instruction by observing how the influence of divine truth enabled him to endure great hardships, surmount great difficulties, and at length conducted him to circumstances of respect and comfort. The author intimates his intention of giving us some farther account of the "Young Indian," we shall be happy to learn that he is encouraged to accomplish his purpose.

3. *A Help to the Performance of the plain yet neglected Duty of Self Examination: containing a section for each Day of the Month.* pp. 47. Mason. There is a great authority, who says, "if we would judge ourselves, we should not be judged."

Examination, however, must precede judgment, or the latter cannot be impartial. But as the first, we fear, is either too generally neglected or but superficially regarded, so the second, there is reason to apprehend, is seldom accompanied with that seriousness and deliberation which its importance demands. From this "Help" we select, as a specimen, the examination for the "Fourth day." "Am I as much concerned for the due regulation of my inward temper as for my outward walk? Can I assure myself that the motions of my heart are as assiduously watched over as the whole or any part of my external behaviour? And are the actions of my life but the natural fruits of faith working by love? or are they a constrained obedience without that life-giving principle? Are they performed because they are in themselves becoming and suitable to my profession, or because I am impelled by an ever prevalent desire to please God? Do I propose *His* glory in all things and at all times? Am I willing to be abased, calumniated, despised, that *He* may be glorified? Can I bear, and glory in bearing the cross for *His* sake? And yet renounce all glorying save in *that* cross on which my suffering Lord bowed *His* sacred head for me?" p. 12.

4. *Sunday School publications.* 1. *A Farewell Present to a Female Scholar, on going to Service.* 2. *Parting Advice to a Youth on leaving his Sunday School.* 3. *The Teacher's parting Gift to a Sunday School boy.* In addition to the wise counsels contained in these volumes, and they are very excellent, and are written in a most entertaining style, we mention the elegance of the printing, the goodness of the paper, the neatness of the bindings, and the fineness of the engraved frontispieces. It is probable, we think, that good Sunday School children, who receive these presents on leaving school, will keep them through life as a reward of merit more valuable than a "Waterloo medal." We need scarcely add that in all cases a Bible should also be given as a "Farewell Present" and "Parting Gift."

5. *The Motherless Family; or Maternal Influence displayed.* By Esther Copley (late Howlett,) Author of *Cottage Comforts, &c.* London: Holdsworth and Ball. In reading this interesting little volume, we were much pleased with the correct display which it gives of the Christian wife and mother; a woman in behaviour becoming godliness, ornamented with good works. The contrast, too, which is drawn between the filial affec-

tion of one daughter, and the stubborn conduct of other parts of the family, is very striking. Parents ought to purchase it as admirably adapted both to amuse and instruct young people; its moral and evangelical principles are excellent. We cordially recommend it as one of the author's best and most useful works.

6. *Daily Texts for 1829, with Verses of Hymns; adapted for general use.* This is a very pretty as well as very well arranged work, (small enough for the waistcoat pocket) published by the Religious Tract Society. The texts of Scripture selected, we perceive are such as point the reader to Calvary: it might with great propriety on this account have been called "Daily Bread." The verses of hymns are most appropriate: it is very suitable for a Christmas present to young persons. Would it not be proper that some copies should be interleaved with blank pages for occasional memoranda?

7. *The Highland Chairman and his Son Dugald.* By the Author of the *Military Blacksmith*. William Oliphant, Edinburgh; Holdsworth, London. The fatal effects of intoxication are shewn with great spirit and correctness in this well-told tale: and that nothing can give consolation, under circumstances of misery produced by sinful conduct is also demonstrated. It is a very instructive little book.

8. *St. Helena Memoirs.* An account of a remarkable Revival of Religion that took place at St. Helena during the last years of the Exile of Napoleon Buonaparte. In two parts. By Thomas Robson. Second Edition. Nisbet, 21, Berners Street. If this book does not fully answer to its title, it contains some very pious sentiments, in the Memoir of a Young Officer of the Royal Navy who died at St. Helena, 17th of December 1820, aged 21.

9. *Sermons by the Rev. Samuel Walter Burgess, A.M.* Second Edition. Dedicated to the Lord Bishop of Norwich.

10. *Affection's Offering, a Book for all Seasons, but especially designed as a Christmas and New Year's Gift, or Birth-Day Present, from Fathers, Mothers, Sisters, Brothers, Uncles, Aunts, and other Relatives and Friends, to the Juvenile Branches of their respective Families.* It will also be a most convenient and appropriate Prize Book for Schools, to which end it contains a series of prize Essays in two classes, to stimulate the youth of both sexes to mental exertion. The prizes to be distributed among the successful candidates exceed twelve pounds in value.

11. *The Guilty Tongue.* Seeley, Fleet Street. pp. 194. We recommend this little work as being well adapted to shew the

awful impropriety of employing expressions which amount in their meaning to profane oaths. The characters are drawn to the life. It might be safely and properly introduced into boarding schools, as a monitor to check every the least approach to lying and swearing.

12. *The History of Scotland.* By the Rev. Allen Stewart. pp. 189. Whittaker Ave Maria Lane. This brief history of the wars and fightings, which have afflicted that part of the united empire to which it relates, like those of England, is most humbling. The miseries that have been inflicted on the world by what is falsely called honour, and worldly glory, afford a most instructive lesson to the young. If they wish to escape mortification and disappointment they must supremely "seek the honour which cometh from God only;"—and "not be conformed to the world."

13. *The Works of the late Rev. Abraham Booth on the Subject of Baptism,* are just published in three handsome octavo volumes, by Mr. Ebenezer Palmer of Paternoster Row. We hope to be able, in our number for January, to give some further account of this valuable and greatly improved standard work on our distinguishing principles.

14. *The most easy Greek Exercises for the use of the lower forms; with a Greek and English Lexicon of every word; or an Introduction to Huntingford's, Neilson's, Dalzell's, Sandford's, Valpy's, &c. Exercises.* By the Rev. William Moseley, A.M. LL.D.

15. *Six Sermons on Isaiah ix. 6; or Jesus Christ set forth as most wonderful in the constitution of his Person, and the discharge of his Offices.* By the Rev. Wm. Notcutt, formerly Congregational Minister at Ipswich. Edited by the Rev. E. Davies. 12mo. 1s. 6d.

16. *The Paternal Discipline of Affliction; the substance of two discourses; together with Self Scrutiny, the substance of a discourse delivered at St. Thomas's Square, Hackney.* By the Rev. Henry Forster Burder, M.A. Price 1s.

17. *Biblica Sacra Polyglotta, Quarto.* The fifth and concluding Parts, containing the New Testament, will be ready before the end of the year, and the subscribers may apply to their own Booksellers or to Mr. Bagster.

In the Press.

Historical Account of Discoveries and Travels in North America, including the United States, Canada, the Shores of the Polar Sea, and the Voyages in search of a North-west Passage; with Observations on Emigration. By Hugh Murray, Esq. F.R.S.E., &c. Author of "Travels in Africa, Asia," &c. 2 vols. 8vo.

A second and enlarged Edition of Mr. Gibbs' Defence of Baptism, will be published in January.

OBITUARY.

MR. HENRY COX.

Mr. Henry Cox was the eldest son of Richard and Sarah Cox. He was born at Nesbury-house, (a small farm) in the parish of Shenley Brookend, Bucks. His parents were both members of a Baptist Church; and their children, consisting of two daughters and three sons, enjoyed the benefit of a religious education. About the year 1780 his father and the family removed to another farm called Cranwell, in the parish of Waddesdon, Bucks, where providence had designed the father and his son Henry for greater and more extensive usefulness in promoting the cause of God. Here Mr. H. Cox succeeded his father in business, and resided till the day of his death. For more than ten years during their residence in this place, the family had to travel on a Lord's day from three to four miles to procure food for their souls. At length the Lord put it into the heart of his father Mr. Richard Cox, in conjunction with his venerable brother Mr. Francis Cox, to purchase a piece of ground and erect a neat, commodious place of worship thereon, (known by the name of Waddesdon Hill Meeting-house). This has been regularly supplied with settled pastors of the Baptist denomination (except at intervals occasioned by an exchange of ministers) for more than thirty-two years. The congregation still increased under the pastoral charge of the Rev. Geo. Williams, who was ordained in the year 1809, notwithstanding two separate churches had been formed out of the parent stock since its commencement.

Mr. H. Cox, the subject of this memoir, was naturally sedate, rather inclined to taciturnity, seldom courted company unless they were pious characters; but was always fond of retirement, where he had many delightful foretastes of the glory for which he was preparing. The writer, when in an

antichamber, has many times heard his fervent prayers for the salvation of his dear family and relatives, for the increase and prosperity of the church to which he was united, and for the welfare of the Redeemer's kingdom. In consequence of his habitual serious turn of mind, and not leaving any memoranda or journal, we are unable to date the precise period of time when first he experienced a divine change. But prior to the erection of the aforementioned place of worship, he was baptized on a profession of faith, and I believe joined a small church which then used to assemble at a dwelling-house called Littleworth, near Dinton, Bucks, but afterwards removed to Waddesdon Hill, and was one of the first who composed the church in that place, where he continued a faithful member, and honourably filled the office of deacon for nearly thirty years. Mr. H. Cox for about the first twenty-seven years of his life enjoyed exceeding good health, and was remarkably athletic, fond of manual labour; but in the midst of his career, by over anxiety and exertion he caught cold, which after more than thirty years' heavy and painful affliction terminated in death. Often when suffering under the most excruciating pain did he exclaim, "O Lord, I know that thy judgments are right, and that thou in faithfulness hast afflicted me. For though clouds and darkness are round about thee, yet righteousness and judgment are the habitation of thy throne."

About nine years preceding his dissolution he was quite confined to his bed and couch for the space of eighteen weeks, occasioned by inaction of the spine, which brought on a complication of disorders and bodily infirmities, all which he bore with exemplary patience and fortitude, resigned to the will of his heavenly Father, saying, "It is the Lord, let him do what seemeth him good."

"It is the Lord whose matchless skill,
Can from afflictions raise;
Matter eternity to fill,
With ever growing praise.

After this confinement the Lord was graciously pleased to bless the means and raise him up again, so far as to be able occasionally to ride out on horseback and superintend his farming business, and also to meet with his dear friends in the sanctuary of God. This excited the most lively emotions of gratitude and praise from his overflowing heart, and caused him to adopt the language of David, "Lord, I have loved the habitation of thy house and the place where thine honour dwelleth." "Thy Sabbaths are the delight of my soul." But alas, how transient are all sublunary enjoyments! In May 1822, he was confined to his bed for one month. And again in the spring of 1824, obliged to resign his poor afflicted body to the couch for, I believe, upwards of twelve months; and ever afterwards he was debarred the privilege of associating with his Christian friends in public worship. Yet he could say in the fulness of his heart, "How amiable are thy tabernacles, O Lord of Hosts; my soul longeth, yea even fainteth for the courts of the Lord." In the summer, 1828, he used to take gentle airings in a small vehicle constructed for the purpose of laying himself nearly at length, which he enjoyed exceedingly, and prized as a favour sent from the God of truth and love, who has promised, "That as thy day is so shall thy strength be." For though his earthly tabernacle was debilitated by disease, yet he was strong in the Lord, believing that all his afflictions were sent in mercy by an unerring providence, and that they would ultimately work for him a far more exceeding and eternal weight of glory. He was well established in all the fundamental doctrines of Grace. He knew in whom he had believed, and though for a small moment forsaken, he could say with an appropriating faith, "For I know that my Redeemer liveth, and that he will return with everlasting kindness and tender mercies," which was

fully exemplified in his after experience. For the last two months previous to his decease there was a visible change. It was evident that nature must soon yield up the conflict to the raging power of disease. During his journey through this rugged part of the wilderness his mind was often perplexed, and at intervals insensible, owing in part to the weakness of his nervous system, and the prevalence of strong opium draughts which he was advised to take to allay the severity of the disorder. But amidst this trying season of affliction, he apparently enjoyed much of the love of his heavenly Father and the illuminating rays of his reconciled countenance, which enabled him to acquiesce in the divine proceedings and say, "The Lord is my portion. He is my righteousness and strength, my everlasting all; therefore will I trust and not be afraid; leaning on the rod and staff of Jehovah, I hope to triumph when in the swellings of Jordan, and sing—

'Fearless of hell and ghastly Death,
I'll break through every foe;
The wings of Love and arms of Faith,
Shall bear me conqueror through.'

His earnest desire for the spiritual welfare of his dear family, his friends, and the church of God, perhaps was never exceeded; and his dying advice to them was unusually pathetic, solemn, and affectionate; he knew the worth of the soul, the awful state of the wicked, and something of the happiness and glory which await the righteous.

In the autumn of 1825, he was again a prisoner of hope, but this hope was never realized, for he was confined to his bed till death terminated all his corporeal sufferings, and the gentle messenger of heaven conducted his immortal spirit to the banquet of love, prepared for him in his Father's house. This happy release occurred on Tuesday the 16th of May 1826.

His remains were interred at Waddesdon Hill the following Friday, and the solemn providence was improved by his pastor in a sermon from 1 Cor. xv. 57. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Relatives, friends, and numer-

ous acquaintances from the surrounding neighbourhood attended the corpse. The place of worship was crowded to overflowing, many standing at the doors and windows to pay their last tribute of respect to departed worth. "Blessed are the dead who die in the Lord, from henceforth, yea saith the spirit for they

rest from their labours and their works do follow them."*

* We owe an apology to the writer of this obituary for having so long delayed its insertion. The fact is, it had been inadvertently mislaid by a gentleman into whose hands it had passed, and has but just been recovered from its hiding place.—ED.

GLEANINGS.

MEMOIR OF DANIEL WILLIAMS, D.D.

Daniel Williams, D.D. was a native of Wrexham in Denbighshire, born about the year 1643 or 1644. He devoted himself to the ministry soon after the Act of Uniformity in 1662, and was admitted a preacher among the Presbyterians when about nineteen years of age. Being in continual danger on account of his zeal, he accepted an invitation to become chaplain to the Countess of Meath in Ireland; and he soon after became pastor of a large congregation in Wood Street, Dublin: here he laboured with great acceptance for nearly twenty years, much esteemed by all the Protestants in Ireland. While in this situation, he married a lady of an honourable family, with whom he received a considerable estate. At the latter end of the reign of James II. the popish influence prevailing in Ireland, he found himself compelled from a regard to his personal safety to come to London, where he settled, and where he was very serviceable by his talents and influence to prevent the body of Dissenting Ministers from addressing the king in approbation of his having dispensed with the penal laws.

After the Revolution in 1688, he was treated with great respect by King William, who frequently consulted him about Irish affairs. Towards the latter end of that year he became pastor of a large Presbyterian congregation in Hand Alley, Bishopsgate Street, London, with whom he spent the remainder of his days. He was very intimate with, and much respected by Mr. Richard Baxter, and at the death of that celebrated minister, succeeded him as a preacher at the Merchants' Tuesday Lecture at Pinners' Hall. Mr. Williams conceiving that some of the Lectures had advanced Antinomian tenets, zealously opposed those sentiments, and on this account it was proposed to exclude him from the lecture. This was strongly resisted by a large body of the subscribers, but at length

Mr. Williams seceded, and was accompanied by Dr. Bates, Mr. Howe, and Mr. Alsop, and a new lecture was established at Salters' Hall.

About this time 1692, the works of Dr. Crisp were republished, with some additional pieces by his son. Mr. Williams in this year published his "Gospel Truth Stated and Vindicated," &c. This was sanctioned by the approbation of several of the London Ministers; but it led to a most violent controversy, which lasted for about seventeen or eighteen years. The late Dr. Thomas Morgan, (Librarian at Dr. Williams's Library) states, "His opponents, among other charges against his work, had accused it of *favouring Socinianism*, but on an appeal being made on both sides to Dr. Stillingfleet, then bishop of Worcester, and Dr. Jonathan Edwards of Oxford, who had written with great learning, and were esteemed masters of the controversy, the author was honourably acquitted by them both with many expressions of their great respect for him."*

In the year 1701, after being for some time a widower, Mr. Williams married a second wife, a lady of considerable fortune and great worth, who survived him. In 1709 he obtained the degree of Doctor of Divinity by the Universities of Edinburgh and Glasgow. At the latter end of the reign of Queen Anne, from his blunt remonstrances with the Earl of Oxford, and from that statesman having learned through a base friend of the Doctor, his having made his friends in Ireland, acquainted with the design of the ministry to prevent the succession to the throne in the House of Hanover, he entirely lost the friendship of that nobleman, which he had long intimately enjoyed.

* Papers relating to the late Daniel Williams, D.D. and the Trust established by his Will, printed in 1816.

Upon the accession of King George I. Dr. Williams presented, on behalf of the Dissenting Ministers of the three denominations, an address of congratulation on that happy event. He died of the effects of asthma, Jan. 26, 1715-16, in the 73d year of his age.

"By his last will," says Dr. Morgan, "Dr. Williams devised estates at Barnet in Hertfordshire, and Totham in Essex, together with one hundred pounds in money to the College of Glasgow, towards the maintenance of such students from South Britain as his Trustees should appoint and nominate from time to time, to be removed at their discretion, and successors appointed by them to supply their place. Having pointed out students, then at Glasgow, to be his first beneficiaries, who while under-graduates were to receive six pounds per annum from the said College, and when admitted Masters of Arts, ten pounds, or fifteen pounds for three years, as his trustees should direct; he enjoined the latter in filling up of vacancies, to prefer the sons of poor Presbyterian ministers, equally qualified, before others. The College, however, was ordered to send every year to the trustees in London an account of their receipts and distributions; and the testator ordained that the grant should be no longer valid than while the present constitution of the church of Scotland continues, and that should the episcopal hierarchy or popery be established in North Britain, the bequest shall become null and void, and revert to his trustees, to be applied to the other uses of his will. In the year 1725, the then trustees of Dr. Williams conveyed to the then professors of the College of Glasgow, and their successors, the estates before mentioned; but by this conveyance the professors took only estates for life in the presentations, the fee and inheritance remaining in Dr. Williams's Trustees. In the year 1754, the trustees passed a resolution, that all persons who shall hereafter be presented to exhibitions in the College of Glasgow shall be entered as under-graduates, and shall wear the gown, and be subject to the rules of the college, in order to their being admitted to the degree of M.A. and that a clause be for the future inserted in the presentations of the exhibitors for that purpose. In 1755, the professors of Glasgow brought an amicable bill against Dr. Williams's trustees, praying that they and the surviving professors might convey the devised estates to all the members and professors of the university in their natural capacity, and their heirs. As the trustees did not oppose it, a decree was made accordingly at the Rolls. During subsequent years the income of the college estates has increased so much by savings and improved

rents, that at the present time (1816) exhibitions are granted to eight students of forty pounds per annum, while under-graduates, and of forty-five pounds per annum when graduates. By the regulations of the trustees, no exhibition is to be made to any of the students who are absent during the terms, or times of reading lectures, unless leave of absence be previously granted by them, or by the principal or faculty of the university. The qualifications of students, as to their knowledge in the languages, should be attended to while under-graduates, and testimonials are to be sent at the end of each session of their progress: if any exhibitor wishes to continue another session beyond what is usually allowed, he must apply at least six months before the close of the expiring session. Students are not eligible till sixteen years of age, and are required at certain periods to declare their intention of pursuing the Christian ministry in South Britain.

"Dr. Williams gave to the Society in Scotland for propagating Christian Knowledge, an estate at Catworth in Huntingdonshire, together with one hundred pounds in money, to possess at the end of one year after they should send three qualified ministers on missions for the conversion of foreign infidel countries to the Christian faith; with the proviso, in the event of the Society's becoming dissolved, or subjected to restraint, or neglecting to name such ministers, that the possession of those estates should be resumed by his trustees. From the minutes of the trust it appears, that a variety of obstacles arose in negotiating the settlement of this business with the Scots Society, which were not removed for several years: but at length the conditions on which the grant was made by the testator having been satisfactorily complied with, and a deed of conveyance drawn up, which met with the approbation of all parties concerned, it was executed by the trustees on the 4th of July, 1737."

"The reversion of another estate called Becknam Hall, in Essex, Dr. Williams bequeathed to the Society for the Propagation of the Gospel in New England, upon the condition that sixty pounds per annum should be allowed to two properly qualified persons to preach as itinerants in the English Plantations in the West Indies; and that the remainder of the income should be paid to the College of Cambridge in New England, towards the support of persons engaged in the conversion of the Indians. In the year 1740, by the death of the person who had a life interest in that estate, it fell to the Society, and in 1746 the writings relating to it were delivered to the treasurer for the time being.

"Dr. Williams was also fully aware of

the state of barbarism and superstition which prevailed among the lower classes in Ireland, where he had his earliest settlement, and formed that matrimonial connexion to which he was chiefly indebted for his means of benevolence. With a view to promote their reformation, he charged his estates with a grant of fifty pounds per annum, to be paid in Dublin to a preacher of the gospel, being a protestant, and skilful in the Irish tongue, who should be willing as an itinerant, diligently to preach in Irish, wherever he might find an opportunity, so long as he should be approved of by four gentlemen whom he nominated in Ireland, and their assigns from time to time, as well as by his trustees.

"But Dr. Williams's bequests for the instruction and improvement of the poor were made on the most extensive scale, on behalf of that class in his native country, and at Chelmsford, in Essex. His trustees were directed to choose and appoint some pious grave persons, with salaries of eight pounds per annum, for the purpose of teaching twenty poor children to read English and of instructing them in the principles of the Christian religion, in several towns which he named, so long as they should conduct themselves in a manner to meet with their approbation. Among other towns, he had selected Flint, Beaumaris, and Conway. When, however, the trustees made proposals to the clergy and principal inhabitants of those towns for the settlement of such schools in them, they were rejected, on the supposition that the children were to be taught the Assembly's Catechism, and to be under the tuition of dissenters from the Church of England. The trustees resolved, therefore, to establish schools at Newmarket in Flintshire, and Pwllhely in Caernarvonshire, in their stead; and their resolution was confirmed by the Court of Chancery. In consequence of considerable improvements in the trust estates, the salaries of the respective masters have of late years been raised to sixteen pounds per annum; and the benefits of this branch of the testator's charitable benefactions extend, *communibus annis*, to more than two hundred children.

"The advantage of the rising generation was also consulted in another part of Dr. Williams's will, which directs the appropriation of the surplus of the income of his estates, after the other purposes and uses of his will have been fulfilled. Among the schemes for settling the testator's benefactions approved of by the Court, the following relates to such surplus:—Whenever it shall be found to amount to five hundred pounds, it shall be divided according to the proportion which he prescribes: one eighth for the purchase of bibles, catechisms, &c. to be distributed by his trustees; one tenth

among the widows of ministers, and one fifth among ministers* respectively nominated by them; one eighth for the purpose of apprenticing poor boys; one eighth among the students of three years standing in seminaries of education for the ministry, for aid during two years additional study either in Scotland, or in England, at the discretion of the trustees; 108*l.* 6*s.* 8*d.* among approved ministers in North Wales; 54*l.* 3*s.* 4*d.* among approved ministers in South Wales. The amount of the nomination to ministers and ministers' widows is always to be determined by the number of trustees present on the day of the distribution.

"Dr. Williams's last bequest of any magnitude, was that of his books, including the purchased collection of Dr. Bates, which he appointed for a public library, accessible to such persons as should be approved of by his trustees, 'for the perusal of any books in the place where they are lodged.' For the reception of this library, he directed his trustees to 'purchase or build a fit edifice, not pompous, nor too large,' and to pay ten pounds per annum to a library keeper 'giving security for his fidelity and attendance at such times as they appoint.' In a parenthesis he intimated that a young preacher (being 'a single person') seemed to him the fittest for such a situation; but by not binding them with respect to the object of their choice, submitted it to their discretion."

Thus far we have copied from Dr. Morgan's "Abstract of the History of Dr. Williams's Trust." But having his will† before us, we shall give a few extracts from it, which on some account or other Dr. M. has omitted:—

"Item, I appoint, that what I have printed though inconsiderable be collected, and in fit parts reprinted the first year, 1500, and given away to poor people, (*viz.*) all such as are not controversial, such of them as are less edifying, printed in a less number, every five years, for the term of twenty-five years; and every ten years, for the term of thirty years; every twentieth year, for the term of two thousand years. But I will, that my Treatise of Childhood and Youth, Gospel Truth, Man made Righteous, The Answer to the Report and End of Controversy and the Ministerial Office, be printed

* The will directs, "Preachers of the word of Christ, as are poor, orthodox, and moderate." By orthodox, Dr. W. means *Trinitarians*; by moderate, what is now called *low Calvinists*.

† A true copy of the last Will and Testament of the late Rev. Daniel Williams, D.D. London, printed for R. Burleigh in Amen Corner, 1717. Price 1*s.*

at each of the forementioned terms, each to the number of one thousand, and given to young students and other proper persons, viz. the *Vanity of Childhood and Youth*, (to the poor, which may be printed oftener, because of the schools) and the last five to be given to persons of more judgment. These five I also desire may be translated into Latin, and given abroad; and that of *Childhood and Youth* into Welsh, and five hundred of each thus translated, printed the second year after my death, and this repeated but as often as they see occasion."

In reference to this bequest Dr. Morgan says, "The founder's works were collected together, and printed at different periods in 6 vols. 8vo. the last consisting of Latin versions of his tracts, which he directed to be published in that language for the use of foreigners." But have the special directions relating to Dr. Williams's theological works been attended to by his trustees? We have never heard of even one edition, one thousand copies of these five works being "given to young students and other proper persons."

Respecting the scholars in his schools, the conditions on which the schoolmaster's salary is made to depend is as follows:—"As long as every such teacher shall be approved by the said trustees, who shall give to each of the learners one of the catechisms commonly called *The Assemblies Catechism*, with the proofs at large; and one of my books called, *The Vanity of Childhood and Youth*, when they can repeat the Catechism without the proofs; and a Bible when they can repeat the proofs."

It is very evident from the well-known *Trinitarian* principles of those who were appointed trustees by Dr. Williams, (among whom are the Rev. Matthew Henry,) that he intended and expected their successors would be of the same opinion. From the corruption of doctrine, however, which followed the year 1719, among the English Presbyterians, the trustees it is believed are now (with very few if any exceptions) *Anti-Trinitarians*. They are however bound notwithstanding they differ so entirely from the worthy testator, to observe scrupulously his directions. "And my mind is," (says he, p. 24), that no part thereof be at any time applied to or for the use or benefit of any person or persons, or society belonging to or in communion of the church of *Rome*. But my desire is, that the profits may be employed to the glory of God, in spreading and promoting of pure unmix'd Christianity and the support of the poor.

The will of this pious, learned, and benevolent minister thus concludes, and let it not be forgotten that this solemn prayer is read to every new trustee on his being invested with that office.

"I beseech the blessed God, for Christ Jesus sake, the head of his Church, (whose I am and whom I desire to serve) that this my will, may by his blessing and power, reach its end, and be faithfully executed, obtesting in the name of the great and righteous God, all that are or shall be concerned, that what I design for his glory, and the good of mankind, may be honestly, prudently, and diligently employed to those ends, as I have to the best of my judgment directed by this my last testament; witness my hand and seal, to this my will contained in six sheets of paper, each sealed with my seal, and signed by myself, and every one witnessed by my witnesses, in my presence and sight, this twenty-sixth day of June, 1711."

BURNING OF WIDOWS.

Mr. Johns the writer of the following letter, from having resided several years in India, is entitled to attention.

Sir,—In the February number of *Blackwood's Magazine* is an article on the *Burning of Hindoo Widows*, which contains an admirable summary of reasons, rendering it imperative on the British Government to interfere for the suppression of the atrocious murders which are daily taking place in our Eastern Empire.

About twenty-five petitions have been presented to Parliament, praying for legislative interference, most of them during last session, and subsequently to the Manchester town's meeting, on this subject, of May last. The difficulty and labour, as well as the slowness of the process in getting up petitions from towns, render that method comparatively inefficient. Allow me through your paper to recommend to the numerous body of Dissenters, the Wesleyan Methodists, and those firm friends of humanity commonly called Quakers, to petition in their respective congregations: numbers of the churches and chapels in the Establishment, and of the Scotch Presbyterians would no doubt join in this humane purpose. Let the world see that a Christian people can and will exert themselves, on behalf of the widow and orphan, and the unbefriended inhabitants of our Indian territories generally, as well as in the cause of what we deem that of civil and religious liberty in England. For one, I have long urged the claims of our common nature in this behalf: and I know not how I could have enjoyed a moment's ease, unless I had done so.

To attempt the conversion of heathen nations to the faith and practice of the gospel is a tardy and expensive undertaking; but to extinguish the dreadful fires which burn throughout the whole year in Bengal

and its adjacent provinces—fires which are kindled to destroy the bodies of the dead, and to immolate the surviving widows, requires but a word, the breath of an enlightened government. Much as I anticipate from the well-concerted and steady efforts of Christian missionaries, which must eventually be successful, I can scarcely credit that such efforts are making by persons who have not yet lifted up their voices and petitioned against these crying enormities. Let us hear no more of our philanthropy and Christian zeal until by presenting our respectful petitions to Parliament we shall have wiped off the stain of blood which attaches to us as a nation. In vain do we attempt to disguise the fact; we palliate a crime, and are partakers of it, if when in

our power we do not use the only means at command to do away with the responsibility, the odium and the guilt.

The Pilgrim Tax, which, by increasing the revenues of the East India Company, and operating as it does as a premium on idolatry, is a disgrace in our annals, should be included in the petitions. I will only add that these atrocities are sanctioned by the Government in India, and will not cease until the British public petition Parliament, and to whom can the oppressed Hindoos look but to the religious portion of this professedly Christian country?—I am, Sirs, yours,

WILLIAM JOHNS, M.D.

Manchester, April 15, 1828.

INTELLIGENCE.

FOREIGN.

AMERICA.

STATE OF RELIGION IN VERMONT.

[Extracted from the Second Annual Report of the Baptist Convention in that State, held at Mountholly, October, 1827.]

In the Fairfield Association there are nineteen churches, eight ordained preachers, and two that are not ordained. The whole number of members is 1054. The state of religion in this Association is somewhat more prosperous than usual, harmony prevails in the churches, and they manifest an increasing willingness to aid the cause of Christ. A few churches have enjoyed revivals the past year, particularly the Hinesburgh church, for the accommodation of which a decent house for worship has just been completed. There is also a work of religion at this time going forward in the town of Waterville; but the church in this place, as well as several others, are destitute of stated preaching.

There are seventeen churches belonging to the Danville Association, furnished with nine preachers; the whole number of members is about 709. The state of religion is not very prosperous, there being scarcely a single church which is constantly supplied with public means of grace. Three missionaries who were employed by the Convention to itinerate within the limits of this body the past year, have preached among most of the destitute churches, but no very

interesting change in the state of things has followed.

The Barre Association consists of fourteen churches, supplied with eight or ten preachers, a part of whom are superannuated; the whole number of members is 556. Either from the want of ability or disposition, there are none of the churches in this Association that support preaching constantly; they are, generally, in a languishing state.

There are seventeen churches in the Woodstock Association, belonging to Vermont, consisting of 1697 members, and supplied with twelve ministers. No very considerable alteration has taken place during the past year, except it be a revival of religion in the Townsend church, and the formation of another small church in that town.

In the Vermont Association there are twenty-five churches, fourteen preachers, 1608 members; five churches are destitute of stated preaching, seven are supplied with preaching half, and one a fourth part of the time; seasons of refreshing have been enjoyed by some of the churches, and in some places Sabbath schools and Bible class instruction are attended to. But there is a want of more religious fervour and activity in the cause of Christ.

There are eight churches in the Manchester Association, three ministers, and 574 members. The state of religion here is perhaps less encouraging than formerly.

In the Shaftsbury Association, there are seven churches within the state of Vermont.

Some of these churches are regularly supplied with preaching, and are in a flourishing state. The church in Stanford has recently built a meeting-house, but has no pastor.

In the Leyden Association, there are 13 churches within the limits of Vermont, and ten preachers. Interesting revivals have been experienced in some of these churches during the past year; thirty-two have been added to the second church in Brookline, and twenty-four to the second church in Dommerston. There are 1058 members in these churches, 98 of whom were added the past year.

From the whole, it appears that there are in the Baptist denomination of Vermont, 119 churches, consisting of 7760 members, and supplied with 71 preachers; the net increase of members the past year is 181.

MR. PENGILLY'S SCRIPTURE-GUIDE TO BAPTISM IN AMERICA.

By a recent communication from Philadelphia, we are informed that such has been the demand for this work, that the Baptist General Tract Society have stereotyped it, the whole expence of which was met by subscribers to the Society at New York. Previous to this, repeated editions had been published by booksellers, and several thousand copies sold.

The following recommendation of American Ministers accompanies it:—

"Recommendation to the third American Edition, published in Boston, December, 1827.

"It has given us great pleasure to learn, that the merits of Pengilly's '*Scripture Guide to Baptism*' have so far attracted the attention of the public, that a third Boston edition is now called for. We wish that a copy of it were placed in the hands of every Christian, and of every inquirer after truth. Next to the Bible, it is the first book we would recommend to every person who wishes to know what the Bible teaches respecting baptism. Here every passage of the New Testament which has any reference to the subject is fairly cited, and is illustrated by the opinions of eminent pædobaptist writers. The spirit that pervades the work is mild and candid, and gives it an additional claim to the attention of every Christian, whatever may be his opinion respecting baptism.

"L. Bolles, Salem.

C. P. Grosvenor, *Pastor of the First Baptist Church, Boston.*

J. D. Knowles, *Pastor of the Second Baptist Church, Boston.*

Daniel Sharp, *Pastor of the Third Baptist Church, Boston.*

Howard Malcolm, *Pastor of Federal-street Baptist Church.*

Elon Galusha, *New York."*

The Philadelphia Magazine, in announcing the stereotype edition, remarks, "Nothing has appeared among us on Baptism, which has given such general satisfaction, or been more useful than this piece. We hope our brethren all over the land will avail themselves of this work, to shew to those who oppose or neglect the duty of baptism, that we believe and practise the truth in this matter, being governed by the word of God; and that therefore we cannot follow the traditions and commandments of men." And a correspondent in Georgia states—"I venture to predict that it will be the most popular tract published by our Society. Every Life Director within this State will urge its publication."

DOMESTIC.

A DAY OF FASTING AND PRAYER.

According to the appointment, as given in our last Number, Wednesday, Nov. 10. was set apart for the solemn purpose of prayer for the outpouring of the Holy Spirit. Meetings, we understand, were held by all the London Baptist churches, which were in general numerously attended. A great degree of solemnity prevailed, so that in regard to the remarkable "spirit of grace and supplication" which was manifested, and the high degree of pleasure enjoyed, many exclaimed, "We have never seen it in this fashion!"

PLANS FOR THE ABOLITION OF SLAVERY.

The Report of a Committee appointed to take into consideration the Plans and Suggestions submitted at various Public Meetings, held weekly, during the last four months, at Salvador House, Bishopsgate Church, for the discussion of the following question—"What practical measures can be adopted to effect the Abolition of Slavery?"

Some idea of the extent of the evil may be formed from the following statement:

"In the Southern districts alone of the United States, the Committee find that the amount of the black population was, according to the last census, nearly two millions. In the island of Cuba, which must ere long follow the example of St. Domingo, the negro population amounts to upwards of 600,000. In Hayti they amount to about 500,000, and in the other West India islands to about 1,000,000. In the fertile

and extensive territory of South America, extending from Venezuela to Rio de la Plata; the black population is to the white as about seven to one. And in the Brazils, the slave trade is still carried on with great vigour, as it is also in the Danish, French, Dutch, and Spanish colonies."

The outline of the plan proposed for its abolition is embodied in the following resolutions:—

1. That it is desirable to form a Society for the purpose of abolishing slavery throughout the civilised world, at the earliest possible period.

2. That every person contributing the sum of one pound at one time, or by four instalments of 5s. each, be a member.

3. That contributors to a larger amount shall be entitled to a vote for every additional pound subscribed, but that no one person be permitted to have more than 100 votes.

4. That the affairs of the Society shall be conducted by a board of eighteen Directors, to be chosen by a majority of votes, at a general meeting; five to form a quorum.

5. That the Directors shall be chosen for three years, one-third to go out annually in rotation, the vacancies to be filled up at an annual general meeting of the Society.

6. That in order to comply with the last rule, the first board of Directors shall be chosen to serve six for one year, six for two years, and six for three years.

7. That the board of Directors shall appoint such officers as may be necessary for carrying into effect the designs of the Society, no Director being eligible to hold any other office.

8. That no Director, or other officer of the Society, shall supply the Society with any article from which he will derive any emolument.

9. That one object of the Society shall be to obtain from the different governments of Europe and America, a concordat for the effectual suppression of the slave trade on the coast of Africa, as early as possible; and for the total extinction of slavery by the termination of the present century.

10. That efforts be made from time to time, on the part of the Society, to obtain an act or acts of Parliament for effecting the following purposes:—

To confer freedom upon the first-born child (or, in case of its death, the next in succession,) of every slave, upon its attaining the age of twenty-one, calculating from the termination of the year 1830; such children to be supported by the owner during this term, and to be provided, at its expiration, with half an acre of land, half of which shall be cleared, and contain a habitable hut, consisting of two rooms; and also with one year's provisions. In case

any female who shall become entitled to her freedom under this act, shall have children born to her during her period of slavery, she shall have, in addition to the above, one year's provision for every child she may have at the time of her emancipation. For the emancipation of the two eldest children of every slave, who shall be born after the expiration of the first twenty years from the passing of the last mentioned act, under the regulations already prescribed; and for the manumission of every child who shall be born after the fortieth year from the passing of that act, under the same regulations.

For the equalization of the numbers of the sexes, and the promotion of marriage among the slaves.

To give the slaves one day in the week for appropriation to their own concerns, in addition to the Sabbath; and for the more effectual suppression of all traffic on the latter day.

For the establishment of a tribunal for fixing the value of any slave desirous of purchasing his freedom; such value in any case not to exceed a certain sum, to be specified in the act.

To compel every free person who shall have a child by a female slave, to purchase its freedom at the time of its birth, and to provide for its maintenance and education.

11. That application shall be made to the British Government to introduce a system of education into the British colonies, the provisions of which shall embrace whites and blacks.

12. That the Society shall endeavour to promote the emigration of white persons to those countries where negro slavery exists.

13. That the Society shall submit to Government, as one of the means of increasing the white population, the propriety of substituting for New South Wales, such of the West India islands as may be found adapted to the purpose, for the reception of criminals.

14. That the Society shall endeavour to obtain a charter from the British Government, for the establishment of agricultural plantations in the British colonies, securing to them the remission of a certain portion of duties on the produce they may import into the British dominions; and to the planters who may adopt a similar plan, the same advantages.

15. That the Society shall establish certain plantations in the British colonies, under a system of cultivation adapted to free labour.

16. That the children of the negroes belonging to the Society shall be placed on an establishment separate from their parents, under a system of education which shall be based on the Holy Scriptures; that they

shall be instructed in the principles of agriculture, and trained to such other pursuits as shall be deemed beneficial, and obtain their freedom at the age of twenty-one years, receiving from the Society the provisions above prescribed for emancipated slaves.

17. That the Society shall also make provision for the emancipation of such of their negroes as shall, for a period of seven years, have evinced themselves worthy of it, by their moral and religious conduct.

18. That the Society will endeavour to promote the establishment of similar Societies all over Europe and America; and also adopt such other measures to perfect the system of emancipation, as time and experience may suggest.

WELSH BAPTIST CHURCHES.

Additions, &c. to the Baptist Churches in the Principality of Wales, for the year 1828.

Eastern Association.

Baptized	741	
Restored	175	
Received by letters	27	
		943
Died	123	
Excluded	189	
Dismissed by letters	9	
		320
Clear increase		623

Western Association.

Baptized	856	
Restored	198	
Received by letters	2	
		1056
Died	140	
Excluded	142	
Dismissed by letters	7	
		289
Clear increase		767

Northern Association.

Baptized	155	
Restored	48	
		203
Died	29	
Excluded	54	
Dismissed by letters	11	
		94
Clear increase		109
Clear increase in the three Associations		1499
Nov. 7th.	J. T. R.	

* * We are happy to perceive such indications of "the Spirit being poured out from on high" upon our Churches, (and we understand with equal pleasure the shower has also fallen upon those of other denominations) in the Principality. It is we fear

far different in most of our *English* churches. Is there not an awful *stillness*, a want of *spiritual* motion, to say nothing of comparatively but few additions? What can be the cause of this? Is not Jehovah saying to us, "Is my hand shortened at all that it cannot redeem? or have I no power to deliver?"—"Behold the Lord's hand is not shortened, that it cannot save: neither his ear heavy that it cannot hear." Isaiah l. 2. lix. 1.—ED,

We refer our readers with pleasure to some remarks in our first sheet on this subject.

CORPORATION AND TEST ACTS.

At a Meeting of the Committee appointed to conduct the application to Parliament for the Repeal of the Corporation and Test Acts, held at the King's Head Tavern; present, William Smith, Esq. M.P. in the chair.

The Secretary reported, that the expenses incurred by this United Committee, in obtaining the glorious object for which they were appointed, had amounted to 3000*l.* of which 2000*l.* had been defrayed by the Deputies of the London Congregations, and the remaining 1000*l.* by the Protestant Society for the protection of Religious Liberty.

Whereupon it was resolved,

That the cordial thanks of this United Committee be given to those excellent Societies for the great liberality they have manifested in defraying the whole expenses of this Committee out of their respective funds.

That such Resolution be published in the usual periodical publications circulated among Dissenters.

ORDINATIONS, &c.

AMERSHAM.

On Thursday, Sept. 11, the Rev. J. Statham, late Missionary in Bengal, was publicly recognized as the pastor of the Particular Baptist Church, meeting in the Lower Meeting-houses, Amersham, late under the pastoral care of the Rev. R. May, now at Penzance.

The Rev. W. Tomlin of Chesham read a portion of the Scriptures and prayed; the Rev. S. R. Allom of Missenden stated the nature of a Gospel church, and asked the usual questions; Mr. W. Morten, jun. (one of the deacons,) gave a brief statement of the leadings of Divine providence which had led to the *unanimous* call of Mr. Statham by the church. Mr. Statham then gave an interesting account of his past experience; the Rev. D. Clarabutt of Tring gave a most impressive charge from Heb. xiii. 22; and

the Rev. Mr. Upton, sen, of London addressed the church from Philemon, 9th verse. The devotional services were conducted by Rev. Messrs. Cooper of Amersham, Styles of Marlow, (Indep.) Terry of Risborough, Harrison of Woburn, (Indep.) and Stampe of Uxbridge (Indep.) About thirty ministers of different denominations were present. In the evening the Rev. G. Edwards on behalf of Baptist Home Missionary Society from 2 Thess. iii. 1.

NORTH BRADLEY, WILTS.

On Tuesday the 30th of September 1828, Mr. Benjamin Wilkins was publicly recognized as the pastor of the Baptist Church at North Bradley, Wilts. Mr. B. Marshman of Road, commenced the service by reading the Scriptures and prayer; Mr. Parsons of Corsley, gave a concise statement of the nature and constitution of a gospel church, asked the usual questions, and received Mr. Wilkins' confession of faith; Mr. Bagcott of Chapmanslade offered the ordination prayer; Mr. Walton of Trowbridge delivered the charge to the minister from 2 Tim. ii. 15.; and Mr. Dymott of Hilperton, addressed the church and congregation from Heb. xii. 25. former part, and concluded in prayer.

The Meeting-house was crowded to excess, and considerable numbers were unable to gain admission. May the Lord crown the union with an abundant blessing.

SOPLY, HANTS.

On Wednesday, Oct. 1st, 1828, the Rev. H. V. Gill was set apart to the pastorate over the newly formed Baptist Church at Sopley, Hants. The Rev. B. H. Draper of Southampton delivered the introductory discourse and asked the usual questions; Rev. S. Bulgin of Poole, offered up the ordination prayer; Rev. J. Viney of Beckington (Mr. Gill's Uncle and Tutor,) delivered a very affectionate and impressive charge, founded on 1 Tim. iv. 16; Rev. J. Millard of Lymington preached to the people, with his usual animation and affection, from Matt. v. 14; and Rev. Messrs. Hall and Torquand, conducted the devotional parts of the service which were peculiarly solemn and interesting.

In the evening, Rev. Mr. Bulgin read and prayed; Rev. B. H. Draper preached, and Rev. R. Gill (Mr. Gill's Father,) the aged and much respected pastor of the church at Loughwood, Dorset, closed by imploring with much feeling and earnestness a blessing on the services of the day, on his son, and on the union recognised under circumstances of peculiar interest.

ANMORE.

On Wednesday morning, Nov. 26, 1828, a new Chapel was opened for divine worship at Anmore, in the Forest of Bere, ten miles from Portsea. Through the means of village preaching a Church has recently been formed, and a substantial place of worship erected in this most desirable situation, which promises great usefulness, being in the centre of 4 or 5 villages, all destitute of the gospel.

The services commenced in the morning at half-past ten o'clock. Brother Tilly of Portsea read and prayed; brother Birt of Portsea preached an excellent sermon from Rev. vii. 15; brother Shoveller concluded in prayer.

In the afternoon the ordination of the Rev. H. Crossman, an agent of the Baptist Home Missionary Society, took place, when the Rev. Mr. Cooper (Independent) of Emsworth read and prayed; brother Morris of Portsea delivered the introductory discourse, and asked the usual questions of the minister and the church; the ordination prayer was offered up by brother Birt, with imposition of hands. Brother Neave delivered a very affectionate charge founded on 1 Tim. iv. 16. and brother Davies concluded.

In the evening a truly appropriate sermon was delivered to the church by brother Cakebread from 1 Thess. v. 12, 13. The brethren, John Davis and Clay engaged in the devotional parts of the service.

The whole of the services were very interesting. The congregations were numerous, and there is every reason to hope, that much good will result from the divine blessing on the indefatigable labours of Mr. Crossman, under the patronage of that most useful institution by which he is supported.

HALLATAN.

On Thursday, October 23, 1828, the Rev. William Liddell, late of Bradford Academy, was publicly recognized as pastor of the Church at Hallatan, Leicestershire. The Rev. W. C. Bottomley of Gretton introduced the services of the day by reading the Scriptures and prayer; the Rev. J. K. Hall of Kettering gave a brief and explicit statement of the principles of dissent, proposed the usual questions and received the confession of faith; the Rev. T. Morgan of Birmingham (Mr. Liddell's pastor) offered up the ordination prayer and delivered a most impressive and affectionate charge from 2 Tim. ii. 15. The Rev. J. Mack of Clipston addressed to the church and interesting and appropriate discourse from Ephesians, v. 2.

SWANWICK, DERBYSHIRE.

The Baptist Church, meeting in this place under the co-pastoral care of the Rev. W. Fletcher, and the Rev. C. Stovel, having been so much increased, as to render the enlargement of their meeting house absolutely necessary, the work was completed, and the place re-opened on the 7th August 1828. On this interesting occasion the neighbouring ministers afforded their kind assistance. The Rev. W. Hawkins of Derby preaching in the afternoon, and the Rev. J. Jarman of Nottingham in the evening. On the following Lord's day, the Rev. James Hoby of Weymouth addressed the church and congregation in three interesting and powerful discourses. After each service, collections were made for the liquidation of the debt: the whole sum collected was 40*l*. Besides this, 80*l*. have been raised among the people, who are generally poor, making 120*l*. The church was formed 35 years since, by the Rev. W. Fletcher, who for the first year preached in a barn. A meeting house was then erected capable of containing 300 hearers, the debt of which has long been liquidated. Since that a gallery was erected and their burial ground enlarged, and the expences of both were sustained entirely by themselves. Their meeting house is now enlarged to twice its former size, which with gallery and vestry, notwithstanding the observance of the most rigid economy, will cost nearly 400*l*. for part of which sum it will be necessary to appeal to the generosity of their Christian brethren.

CRAYFORD, KENT.

Sept. 4th 1828, was re-opened after considerable enlargement, the Baptist Chapel, Crayford, Kent. Rev. Dr. Newman of Stepney, preached in the morning from 2 Cor. vi. 13; Rev. R. Davis of Walworth in the afternoon from Acts xiv. 7.; and Rev. J. Tippetts, of Gravesend (Indep.) in the evening from Isaiah lxx. 17, 18. The devotional services were conducted by the Rev. Messrs. Harris, (Indep.) of Dartford, Mills of Gravesend, Tippetts, Davis, Saultwood of Bayswater, and Blakeman, pastor of the Church.

AYLESBURY, BUCKS.

A neat and commodious Chapel was opened for Divine Worship at the large and populous town of Aylesbury, Bucks, on

Thursday the 18th of September last. Mr. Hopcraft of Long Crendon commenced the services of the day with reading the Scriptures and prayer; after which Mr. Shennstone of Alie Street preached from Isaiah ix. 7. In the afternoon Mr. Tyler of Had-denham, commenced with reading and prayer; and Mr. Ivimey of Eagle Street, preached from 2 Tim. ii. 8—10. In the evening, Mr. Gunn (Independent) commenced with prayer, and Mr. Hargreaves of Little Wild Street preached from Rev. v. 12. The new building having been found altogether insufficient to accommodate the numbers which pressed for admission in the morning and afternoon, Mr. Gunn kindly offered the use of his spacious chapel for the evening service, which was accepted.

Mr. Terry of Rishorough preached on the ground at the back of the building in the afternoon, to full 300 persons who were unable to get into the chapel.

The collections through the day amounted altogether to £47 6*s*. 9½*d*. A considerable debt yet remains upon the chapel, towards the liquidation of which an appeal to the liberality of the public will shortly be made.

BROMHAM.

Oct. 14, a new Baptist Chapel was opened at Bromham, near Devizes, Wilts. Three sermons were preached on the occasion by Messrs. Walton of Trowbridge, Yates of Stroud, and Bunce of Devizes. The attendance was very numerous and respectable, and the proceedings of the day seem to give promise that "this little one may become a thousand." The Rev. G. Perren, pastor of the Baptist Church at Sandy Lane, has been indefatigable in raising this new interest, and is engaged to take charge of it in connexion with his own church, of which at present it forms a branch.

STOURBRIDGE.

Monday, Oct. 20, 1828, a new Baptist Chapel was opened at Stourbridge, Worcestershire. The Rev. J. Blakeman, of Crayford, Kent, preached in the morning from Phil. ii. 9—11. The Rev. S. Sugden, Wesleyan minister in the town, preached in the afternoon from Matt. xiii. 44. The Rev. J. Ham of Bilston, preached in the evening from Acts xi. 23. The Scriptures were read, and prayers offered by Messrs. Baylis of Willenhall, Ham, Sugden, and Bissell.

INDEX.

ASSOCIATIONS.—

Bedfordshire, 474.
 Berkshire, 426.
 Bristol, 374.
 Bucks and West Middlesex, 277.
 Buckinghamshire, 325.
 Eastern (Welsh), 426.
 Essex, 373.
 Hertfordshire, 374.
 Kent and Sussex, 325.
 Melbourne, 374.
 Midland, 523.
 Northamptonshire, 324.
 Southern, 82, 326.
 South Devon Cornwall, 373.
 Suffolk, 325.
 Western District, 372.

Distribution of Profits, 83, 428.

ESSAYS, &c.:—

A Happy New Year, 7.
 Answers to Correspondents, 256.
 Anticipation of the Annual Meetings, 255.
 Attestation of Church Membership, 157.
 Baxter, Rev. Richard, 597.
 Christ speaking to us, 350.
 Christian Faithfulness, 63.
 Church Discipline, 109.
 Copy of a Letter to Rev. J. Spooner, 599.
 Election, its holy tendency, 406, 452.
 Hints on the Formation of a Baptist Annuity Society, 155.
 Horæ Evangelicæ, 10, 55, 102, 152, 252, 307, 353.
 Missionary Sermons, 397, 446.
 ———— Societies, 544.
 Nature viewed with the Eye of a Christian, 301.
 On Concern for the Conversion of Sinners, 293.
 On Self Knowledge, 304.
 On the Evidences of Grace in young Christians, 298.
 On the Importance of Scriptural Views of the Character of Christ, 393, 448, 495, 547.
 Ordinations, Hints on and Replies to, 63, 150, 250, 492, 545.
 Original Letters of the Rev. A. Fuller, 97, 145, 199, 241, 341.
 ——— Rev. J. Hinton, extracts from, 13.
 Remarks on Matt. iii. 15.—347.
 Revival of Religion, 552, 598.
 Sabbath Observance Societies, 354.

ESSAYS—continued.

Scripture Readers, 306.
 Slavery, 13, 59.
 Test and Corporation Acts, 79, 110, 157.
 The Christian's Solace in the Time of Trial, 51.
 The Dying Bed, 540.
 The late Charles Grant, Esq. and the Baptist Mission, 254.
 The Millennarian Scheme, 501.
 The Parable of two Servants set over a Household, 247.
 The Wandering Minstrels, 590.
 Thoughts on the Wisdom of God in Human Redemption, 203.
 Wisdom and Knowledge the Sources of Grief, 107.

GLEANINGS:—

A Mirror, 565.
 Baptism by Immersion in the Church of England, 470.
 Burning of Widows, 618.
 Memoir of Dr. Williams, 615.
 Popish Relics, 27.
 Religious Disabilities—
 in reference to Scotland, 75.
 Beaufoy's Speech, 124.
 Fox's Ditto, 175.
 Roman Catholics, Form of their admission into the Church of England, 25.
 Suttees, the number of in different districts of the Bengal Presidency, 266.
 The Jews, 369.
 Yearly Epistle of the Society of Friends, 565.

INTELLIGENCE:—

Foreign,
 America, 219, 267, 318, 424, 568, 619.
 Germany, 318.
 New Brunswick, 77.

Home,

A Day of Fasting and Prayer, 572, 620.
 Abergavenny Academy, 474.
 Baptist Home Missionary Society, 128, 278, 320, 322, 570.
 Ditto, for Scotland, 569.
 Baptist Building Fund, London, 177, 223, 473.
 Ditto, Abingdon, Berks, 521.
 Ditto, Gloucestershire, 569.
 Ditto, Liverpool, 323.

INTELLIGENCE—*continued.*

- Baptist Churches in Wales, and their Ministers, 28.
 Baptist Church, Halifax, 81.
 Book Society for Promoting Religious Knowledge, 222.
 British and Foreign Bible Society, 270.
 Ditto ditto School Society, 272.
 Building or Enlarging Places of Worship, 323, 521.
 Church Missionary Society, 270.
 Collection at Manchester, 324.
 Continental Society, 321.
 Cornwall Committee, Resolutions relative to Serampore Missionaries, 521.
 Corporation and Test Acts, 79, 275, 622.
 Gipsies, 223.
 Ireland, 370.
 London Female Penitentiary, 371.
 London Missionary Society, 272.
 London University, 372.
 Persecution sanctioned, 80.
 Plans for the Abolition of Slavery, 620.
 Protestant Society for Protection of Religious Liberty, 274.
 Public Meeting of the Jews, 30.
 Reformation Society, 127.
 Registry of Births, 77.
 Religious Tract Society, 273.
 Salters' Hall Meeting, 221, 572.
 Stepney Academical Institution, 78, 425.
 Society for the Relief of Aged and Infirm Baptist Ministers, 222.
 Sunday School Missionary, 222.
 Welsh Baptist Churches, 622.
 Wesleyan Missionary Society, 269.

IRISH CHRONICLE:—

- Annual Meeting, 377.
 Congregational Free Schools, 133.
 Contributions, 40, 88, 136, 184, 232, 284, 332, 384, 432, 480, 528, 576.
 Grant of Bibles, 37.
 Letters from—
 An Irish Reader, 181, 331, 479.
 W. Arnott, 37.
 A. Bevan, 431.
 B. Beaty, 282.
 Rev. J. P. Briscoe, 38, 136, 229.
 J. O'Brien, 181, 282.
 Pat. O'Brien, 479.
 M. Burke, 526.
 T. Bushe, 40, 87, 231, 283, 525.
 M. Bushe, 232.
 J. McCarthy, 39.
 J. Colpoys, 86, 430, 576.
 Stephen Davis, 88, 232, 431.
 J. Franks, 574.
 T. Mahon, 430.
 W. Moore, 478.
 A. Ormsby, 430.
 S. Ryan, 230.
 Rev. W. Thomas, 37, 85, 230, 281, 329, 573.

IRISH CHRONICLE—*continued.*

- Letters from—
 Rev. J. Wilson, 38, 133, 134, 527.
 Rev. W. Young, 431.
 M. B. 181.
 T. B. 182.
 R. B. 184.
 S. D. 528.
 P. G. 183.
 J. F. 526.
 E. H. 183.
 Queries, 87.

LITERARY RECORD:—

- Adaptations of Scripture to Family Devotion, 73.
 Affection's Offering, &c. 612.
 A Help to Self Examination, 611.
 Anti-slavery Monthly Reporter, 73.
 Baptist Sabbath School Hymn Book, 264.
 Belsher's Interesting Narratives, 73.
 Booth's works on Baptism, 612.
 Buller's Sermon on the Death of Canning, 264.
 Cobbin's Elements of Geography, 367.
 Conversations on the Corporation and Test Act, 22.
 Copley's Young Servant's Instructor, 73.
 ——— Scripture Natural History, 563.
 ——— Schoolfellows, 563.
 ——— Motherless Family, 611.
 Daily Texts for 1829, 612.
 Doncaster's Friendly Hints, 517.
 Draper's Bible Story Book, 121.
 Edmonson's Short Sermons, 611.
 Edwards's Ordination Services, 367.
 Ely's Memoirs of his Sister, 367.
 Female Piety, &c. 367.
 Fuller's Childs' Scripture Examiner, 73.
 Greig's Ordination Charge, 22.
 Ive's Principles of Dissent, 73.
 Ivimey's Roman Catholic Claims, 317.
 Johnston's Specimens of British Poets, 517.
 Kanousky, or the Young Indian, 611.
 Life of Archbishop Leighton, 563.
 Lives and Memoirs, 317.
 Orme's Discourse on the Repeal of the Sacramental Test, 367.
 Robson's Account of Revival of Religion at St. Helena, 612.
 Scripture Harmony, 469.
 Stewart's History of Scotland, 612.
 Sunday School publications, 611.
 The Amulet for 1829, 517.
 The existence &c. of Holy Angels, 121.
 The History of the Waldenses, 317.
 The Infant Scholar's Magazine, 73, 563.
 The Theocratist, 171.
 The Highland Chairman and his son Dugald, 612.
 The Guilty Tongue, 612.
 Townsend's Review of Catholic Declaration, 317.

LITERARY RECORD—*continued.*

William's Domestic Guide, 317.

Wood's Sermon on Infidelity, 264.

MEMOIRS OF—

Butterworth, Rev. Lawrence, 489, 537.

Durrant, Mr. Henry, 585.

Heighton, Rev. W. 441.

Jeffereys, Rev. J. 193.

Luther, Martin, 1.

Winteringham, Mr. Robert, 49.

MISSIONARY HERALD:—

Contributions, 47, 96, 143, 192, 239,
291, 390, 438, 487, 534, 581.To Correspondents, 48, 96, 144, 192,
240, 292, 440, 488, 536, 584*Foreign Intelligence.*—

Beerbhoom, 139.

Belize, 290.

Burmah, 236, 485.

Calcutta, 41, 89, 185, 233, 285, 387,
481, 529.

Ceylon, 388, 484.

Church Missionary Society, 237.

Digah, 138, 190, 286.

Doorgapore, 285.

Jamaica, 44, 94, 139, 433, 485.

Java, 191.

Kingston, 236, 289, 496.

Monghyr, 137, 235.

Spanish Town, 437, 486, 496.

Home Proceedings, 141, 239, 285, 333,
385, 389, 436, 487, 532, 577.MONTHLY REGISTER, 36, 84, 132, 180,
228, 280, 328, 376.

OBITUARY AND RECENT DEATHS:—

Arbon, Rev. W. 320.

Barcham, Mr. J. 520.

Bransden, Samuel, 568.

Butterworth, Rev. L. 370.

Clift, Rev. Jos. 425.

Colbord, Mrs. Mary, 265.

Cooke, Dr. Jos. Henry, 564.

Cornwell, Mr. W. 425.

Cox, Mr. Henry, 613.

Eason, Mr. Geo. 473.

Evans, Rev. D. 568.

Jefferies, Mrs. S. 74.

Maynard, Mrs. E. 472.

Miller, Mrs. Ann, 217.

Polglase, Mr. F. 122.

Pope, Mr. Robert, M.D. 172.

Pratt, Mrs. Martha, 518.

Pudner, Mr. Gilbert, 568.

Saffery, Mrs. P. 23.

Simpson, Rev. Mr. 569.

Spurr, jun. Mr. R. 173.

Wade, Rev. W. 320.

Williams, Rev. Geo. 425.

Waugh, Rev. Dr. 28.

Young, Mrs. S. 472.

ORDINATIONS AND CHAPELS OPENED:—

Abergavenny, 475.

Addlestone, 428.

ORDINATIONS, &c.—*continued.*

Alperton, 179, 327.

Amersham, 622

Anmore, 623.

Aylesbury, 624.

Blaenavon, 224.

Box Moor, Herts, 375.

Bromham, 624.

Burslem, 327.

Cambridgeshire, 279.

Chipping Sodbury, 225.

Crayford, 474.

Croyde, 326.

Derby, 326.

Downton Common, 224.

Eastcombs, 82.

Folly Cross, Devon, 224.

Goitre, 83.

Hallatan, Leicestershire, 623.

Harrold, 523.

Heaton, 523.

Henrietta Street, 428.

Holt, 326.

Kidderminster, 327.

Kilslingbury, 326.

Langley, Essex, 83.

Loughborough, 474.

Marie-le-bonne, Portsea, 225.

Masham, Yorkshire, 375.

Milton, 475.

Muckworthy, Devon, 475.

New Milford, 475.

Newport, 524.

North Broadley, Wilts, 623.

Paulton, Somerset, 127.

Polly Cross, Devon, 224.

Pontesbury, 375, 524.

Redruth, 225.

Romney Street, Westminster, 179.

Shrewsbury, 223.

Shipley, Yorkshire, 225.

Sopley, Hants, 623.

Spalding, 179.

Stoke Green, Ipswich, 523.

Stoke Newington, 225.

Stourbridge, 624.

Swanbourne, 524.

Swanwick, Derby, 624.

Taunton, 278.

Towersey, Bucks, 428.

Tottenham, 375.

Tunbridge, 475.

Uley, Gloucestershire, 428.

Unicorn Yard, Southwarth, 224.

Welch Pool, 278.

Wigan, 427.

Wimborne, 83.

Yeovil, 278.

POETRY:—

Epigram, translation from an Italian, 113.

Fame, the love of, 356.

Happiness, Bishop Heber, 113.

Heaven, 113.

He healeth the broken in heart, 161.

POETRY—*continued.*

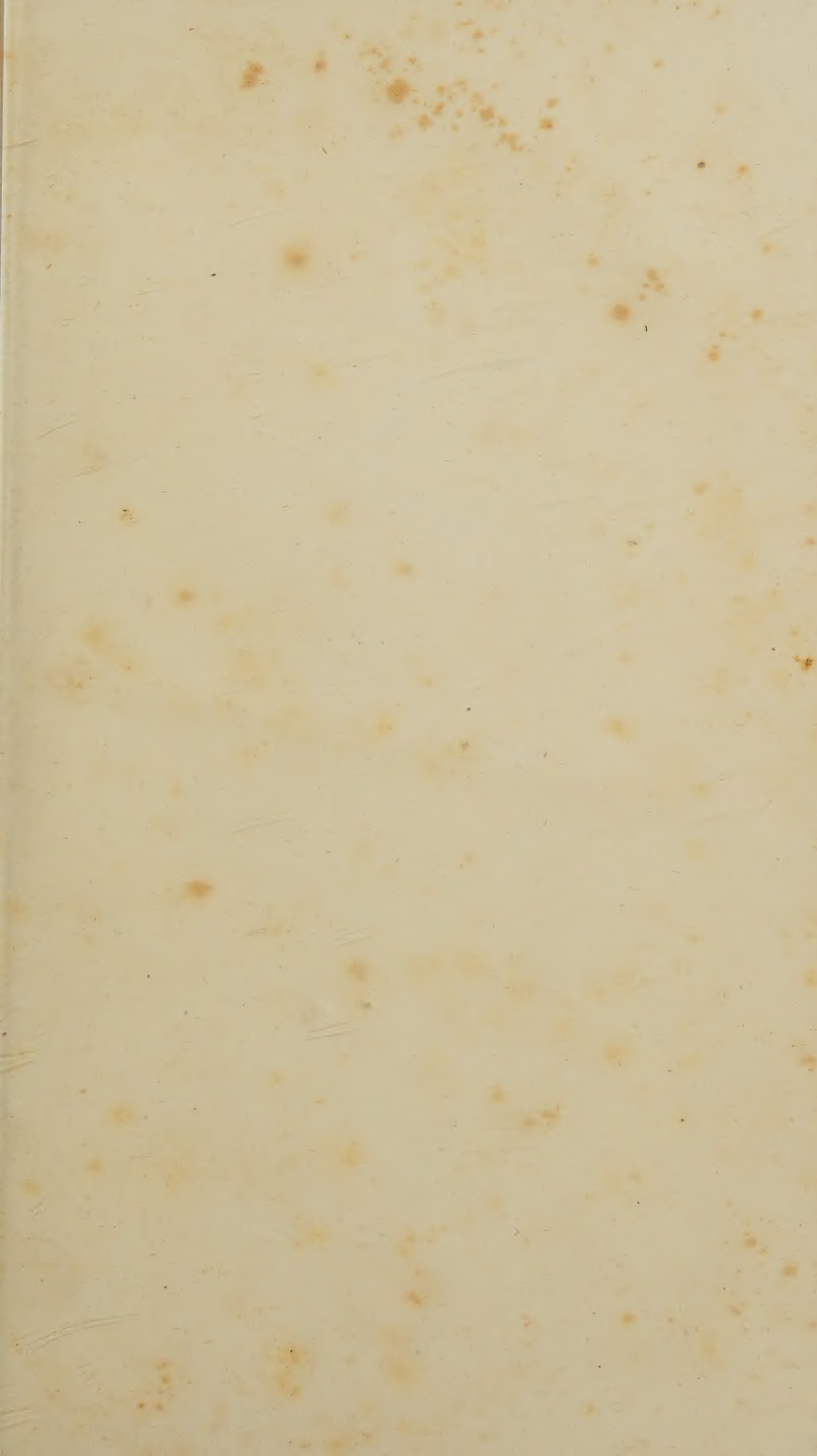
- Leaves of Autumn, 208.
 Life, its vanity, &c. 16.
 — its rapidity and uncertainty, 553.
 Man giveth up the Ghost, &c. 356.
 Missionary's Departure for India, 553.
 Psalm cxxxvii. 308.
 Sabbath Days, 161.
 Salem, the Rise of, 504.
 1 Sam. iv. 20. 504.
 Spring, 257.
 The Atheist, 65.
 The Eucharist, 161.
 The Christian's Glory, 308.
 The Thorn in the Flesh, 65.
 The Flight of Time, 356.
 The Vale of Tears, 600.
 The Vanity of Human Affairs, 600.

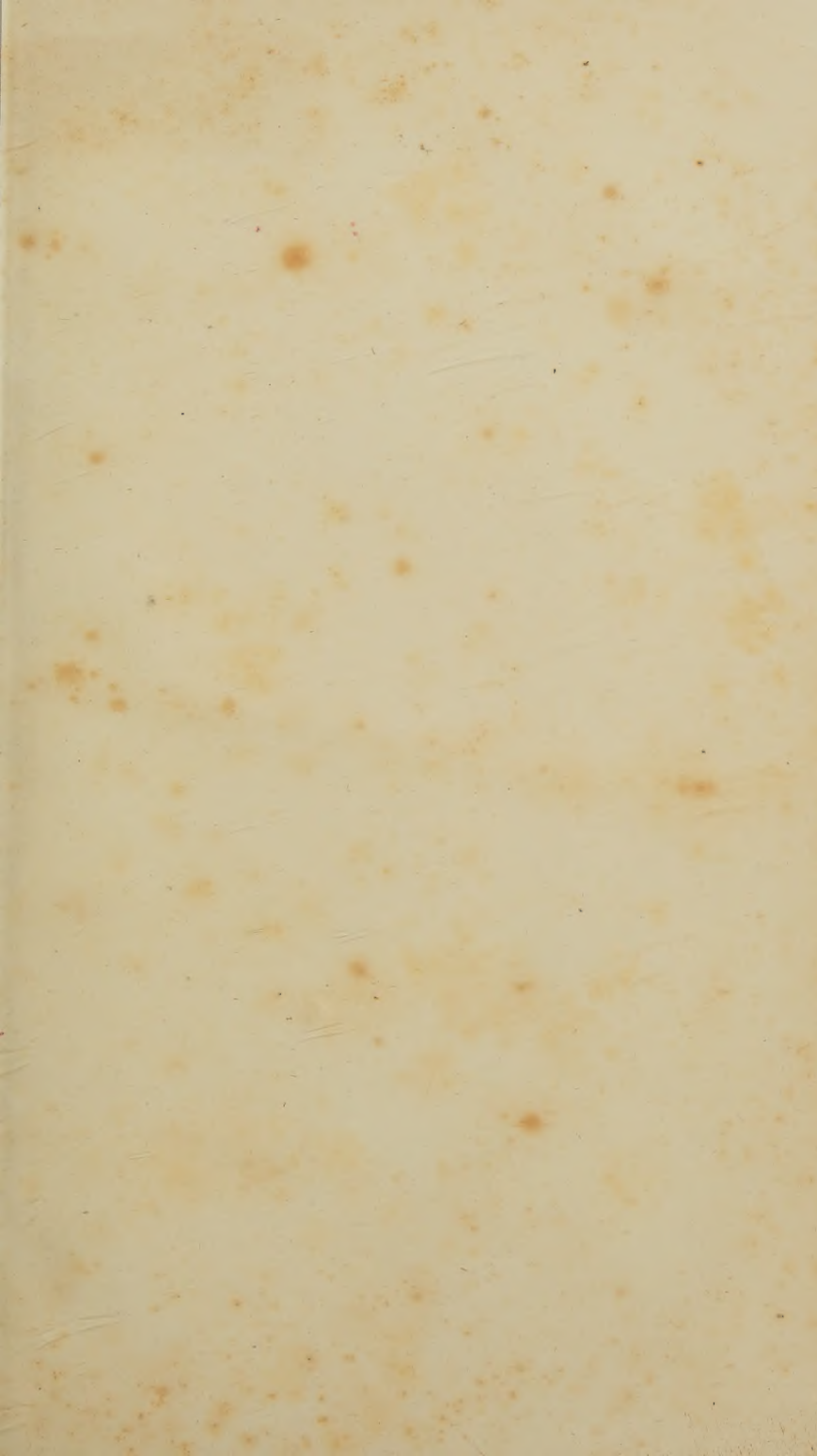
REVIEW :—

- A New Selection of Hymns, 468.
 A Scripture Manual, 562.
 An Essay on Man, &c. 610.
 Baines's Sermon, 69.
 Barker's Parent's Monitor, 18.
 Bennett's Life of Dr. Bogue, 20.
 Bickersteth's Discourse, 215.
 Bishop Latimer's Sermons, &c. 557.
 Boys' Exposition of the New Testament, 313.
 Butter's Spelling Book, 561.
 Carpenter's Scripture Natural History, 311.
 Chalmers, Dr. Sermons, 169.
 Dick's Philosophy of a Future State, 603.
 Dwight's, Dr. Sermons, 559.
 Evanson's Apology, 423.
 Fuller on Terms of Communion, 463.
 Gray's Sermon, 166.
 Gregory's, Dr. Memoir of Dr. Good, 162.
 Hamilton's Mourner in Zion Comforted, 607.
 Hill's Deep Things of God, 167.
 History of the Inquisition, 560.
 Irving's Sermon and Pastoral Letter, 309.
 Ivimey on the Roman Catholic Claims, 422.
 Ivimey's Tracts, 561.
 Kinghorn's Life of the Rev. Isaac Slee, 214.

REVIEW—*continued.*

- Law's Sermon, 17.
 Leslie's Vision of the Heavenly World, 212.
 Life of George Wildman, 516.
 Macleod's View of Inspiration, 358, 420.
 Mann's Essays, 118.
 Memoirs of S. Deacon, 168.
 — Rev. J. Giles, 314.
 — Rev. Matthew Henry, 554.
 — Mrs. Huntington, 66.
 — Rev. G. Sykes, 21.
 Morris's Biographical History, 365.
 Morrison's Thoughts on Public Worship, 170.
 Morrison's Exposition of the Psalms, 68.
 Neaves' Discourse on Revival of Religion, 609.
 Orme's Discourses on Blasphemy, &c. 605.
 Pearce's Sermon, 17.
 Peggs' Suttée's Cry to Britain, 262.
 — Pilgrim Tax in India, 166.
 Persecution for Religion judged, 19.
 Pollock's Course of Time, 209, 258.
 Pritchard's Discourse, 117.
 Publications relative to the Serampore Mission, 360, 409, 457, 505.
 Redford's Memoir of Cook, 601.
 Remarks on Religious Liberty, &c. 608.
 Room's Herculaneum, 515.
 Rippon's Selection, 468.
 Ryland's Pastoral Memorials, 114.
 Scott's History of the Church of Christ, &c. 606.
 Symington's Select Remains of Williamson, 609.
 Taylor's Balance of Criminality, 316.
 The Amulet for 1829, 556.
 The Antidote, 119.
 The Crucible, 215.
 The Old Irish Knight, 263.
 The Sea Side, 362.
 Vaughan's Life of Wickliffe, 512.
 West's Journal, 167.
 White's Sacred Music, 562.
 Williams's Cottage Bible, 72.
 — Popery Unmasked, 69.
 Williams' J. B. Life &c. of Matthew Henry, 554.





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